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MANUALS OF

RELIGIOUS INSTRUCTION

EDITED BY

J. P. NORRIS, D.D.

ARCHDEACON OF BRISTOL

AND CANON RESIDENTIARY OF BRISTOL CATHEDRAL

THE CATECHISM AND PRAYER BOOK

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THE OLD TESTAMENT.

THE NEW TESTAMENT.

THE CATECHISM AND PRAYER BOOK.

THE CATECHISM

AND

PRAYER BOOK

BY THE EDITOR

J. P. NORRIS, D.D.

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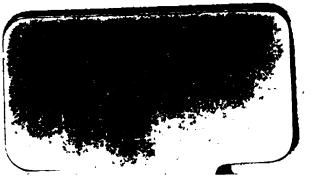

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THE CATECHISM AND PRAYER BOOK

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THE CATECHISM.

LESSON I.

The Apostles' Creed.

FOR a right understanding of the Prayer Book we cannot do better than take for our guidance the Catechism which our Church has provided for the instruction of her younger members.

A thorough knowledge of the Catechism is the best possible foundation of an intelligent study and use of the Prayer Book. The Prayer Book gives devotional expression to the truths which the Catechism teaches, and shews us how we may find grace to fulfil those obligations or duties towards God and man of which the Catechism speaks.

We shall, therefore, take the Catechism out of its proper order, and consider it *first* by way of *introduction;* and in our subsequent lessons we shall use it as a clue to the difficulties of the Prayer Book.

In studying the Catechism we shall begin with its *elementary* teaching on the CREED, the LORD'S PRAYER, and the COMMANDMENTS. Then we shall go on to what it says about the SACRAMENTS. And then go back to what may be called the *Theology* of the Catechism,—what it teaches us concerning the *nature of God*, and His gracious dealings with mankind.

"Religion" may be said to include all that God has done for man, and all that man owes in return to God.

If God has made a *revelation*—that is, an *unveiling* of Himself—to us, we are bound to receive it; if God has laid *commandments* upon us, we are bound to obey them. The very word "Religion" means *obligation;* you can see for yourself that the words have a common root in their middle syllable, which we recognize in the word "*lig*ament," or *binding*.

This notion of obligation runs through the Catechism. It declares to us our responsibilities.

And, first, why does the Catechism make you learn the Creed? Because you are *bound* to believe it.

And why the Ten Commandments? Because you are *bound* to obey them.

And why the Lord's Prayer? Because you cannot do what you are *bound* to do without God's help.

When were you *bound?* At your Baptism. And who *bound* you? Those who brought you to Baptism. Mark this, *you* not *they* were bound. They did not bind themselves, but *you*. And what was given you to remind you all your life of this? A Christian name.

This may suffice to explain the reason of the opening questions and answers of the Catechism, leading you rapidly up to the Creed, the Ten Commandments, and the Lord's Prayer.

You are asked your name, to remind you of your Baptism. Then follows briefly what God then did for you—making you "a member of Christ, the child of God, an inheritor of the kingdom of Heaven," in one word, a Christian; and then what you in return were *bound* to do for God:—

Bound to renounce all other service;

Bound to believe all that God has done for you;

Bound to obey His Holy Will and Commandments.

Most carefully does the Catechism impress upon you that you are *obliged* or *bound* to do what those who brought you to Baptism promised *for you*,—that is, in your name—lending you their voice, as it were.

You must be careful to understand this aright; there is a vulgar error that the *Godfathers and Godmothers* promise that the child shall do these three things. They do nothing of the kind; it is the *child's* promise from the first, put upon him by his sponsors. *He* is bound by it, *not they.*

"Dost thou not think that thou art *bound* to believe and to do as they have promised for thee?"

And you answer: "Yes, verily; and by God's help so I will." Yes, truly; and by God's help I will *believe what I am bound to believe*, and *do what I am bound to do;* it is the return I have to make to God for all that God has done for me in calling me "to this state of salvation;" and *I pray unto God to give me His grace* that (by doing what I am bound) I may continue in this state of salvation unto my life's end.

Thus the Catechism leads you up rapidly to the consideration of the Creed, the Ten Commandments, and the Lord's Prayer.

But before we go on to them, let us pause a moment on that word which we have used so repeatedly, the word "*bound.*"

The notion of being *bound* lies at the root of all religion,—as we have already said. Let us repeat our definition:—

Religion teaches us all that God has done for us, and *all that we in return are bound to do for God.*

And what are we bound to do for God?

The Catechism has already answered the question: —We are bound to *believe* all He has done for us: we

are bound to *obey* His Holy Will and Commandments: and as we cannot do this without help we are bound to *pray*.

Therefore it is that the Creed, the Ten Commandments, and the Lord's Prayer are called rudiments or elements of religion—the A B C, as it were, of religion.

To them we now come. And, first, the Creed.

Rehearse (that is, *repeat*) the Articles of thy Belief:—The several sentences of the Creed are called "Articles," because they are the small portions or *joints* into which the Creed may be broken. There are twelve of them, according to the common arrangement.

But mark well, as you rehearse it, the grandeur and solemnity of this Creed. It begins with the Creation, it ends with the Resurrection at the last day. It spans all time, therefore, and comprehends the whole range of the Bible. Above all, it speaks of One Who is listening while you speak of Him. Therefore its words are few, every one of them carefully chosen:—"Let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccles. v. 2). We do well to stand while we repeat it, saying each word slowly and distinctly, for reverence' sake.

I. 1. I believe in God the Father Almighty, Maker of heaven and earth.

II. 2. And in Jesus Christ His only Son our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate, was crucified, dead and buried;
5. He descended into hell; the third day He rose again from the dead;

6. He ascended into heaven, and sitteth on the right hand of God;
7. From thence He shall come to judge the quick and the dead.

III. 8. I believe in the Holy Ghost;
9. The Holy Catholic Church; the Communion of Saints;
10. The forgiveness of sins;
11. The resurrection of the body;
12. And the life everlasting. Amen.

The separate consideration of these twelve facts of the Creed may be reserved for our next lesson. We will close this lesson with a remark on the Creed's opening words, which may help to explain what *faith* is in the religious sense of the word.

What are these opening words?

It is not "I believe God," nor "I believe that God is," but "I believe *in* God."

Now this manner of speaking is unusual, and could not be applied properly to our fellow men. We say, "I *believe St. Paul* when he tells us such and such things;" and we say, "I believe that St. Paul did such and such things;" but we do not say, "I believe *in* St. Paul." Why not? Because the expression "I believe *in* a person" seems to carry with it an idea of *entire trust and devotion*, such as we feel (in its highest sense) towards God only. And it is this accompanying feeling of *trustful dependence* which makes mere *belief* pass into *faith*. Therefore the expression "*I believe in God*" means "I have *faith* in Him."

Now, a man cannot have belief in God in this sense without being influenced by it in his conduct. Hence we may define *faith* to be *belief which influences conduct*,—as, for example, Abraham's did.

If Abraham had had no other feeling than a belief that God had spoken to him, he would never have had courage to leave his own home, and journey into unknown lands. But believing also that God, though unseen, was holding him by the hand, as it were, and would sustain him in all his dangers, he went boldly forth. It was a belief that influenced his conduct, a belief accompanied by a sense of trustful dependence. He believed God, and believed Him to exist; but he did more, he believed *in* God. And in this same sense we declare when we repeat the Creed that we "believe in God."

You must observe that the same phrase is repeated at the beginning of the second part, and at the beginning of the third part: "And *in* Jesus Christ,"—that is, "as I believe *in* God the Father, so I believe *in* Jesus Christ His Son;" and so, "I believe *in* the Holy Ghost."

We shall have more to say hereafter of this threefold repetition of the same phrase, "*I believe in.*"

We must not close this lesson without praying in our hearts that we may daily and hourly have this feeling of dependence on the unseen God, so that faith in Him may be the habit of our lives.

O Lord, increase our faith, that as we know Thee to be our God, so we may daily and hourly feel Thy fatherly hand supporting us, through Jesus Christ our Lord.

LESSON II.

The Apostles' Creed

(Continued).

WE may now consider separately the twelve great facts of the Apostles' Creed, enumerated in our first lesson.

1. The first fact mentioned is the *Creation*:—That God created the heaven and the earth. Read here the first chapter of Genesis, how "in the beginning God created the heaven and the earth."

But these are articles of *Christian* Faith; why then go back to the first chapter of Genesis? Any man, without being a Christian—a Jew for instance—may believe that God created heaven and earth.

Yes, but there is a word in the Creed that you are omitting, which marks its first article as Christian. That word is "Father." For what does the Creed mean by "Father" here? We learn from what follows:—"And in Jesus Christ *His Son*." "Father" clearly means Father of our Lord Jesus Christ. The first fact of our Creed, therefore, is one that Christians only believe, namely, that He Who made heaven and earth was the Father of our Lord Jesus Christ. Thus in our Creed the first chapter of Genesis is at once connected with the New Testament. A bright light is thus cast upon this world of ours and all that we call *nature*. It was created by Him Whom our Lord Jesus Christ

called "Father," and taught us to call "our Father." There is immense comfort in this. For if He created the world of nature, He still governs and controls it. No storm, no disease, no so-called accident, can hurt us without His permission.

And more than this:—We may understand by "heaven" not only the sun and moon and stars; but also, in the other sense of "heaven," the unseen world, the world of spirits. "All things visible and invisible" were made by the Father of our Lord Jesus Christ. Therefore no ghost or unseen spirit, no power of darkness, can harm us without our Heavenly Father's permission.

So these opening words of the Creed, "I believe in God the Father Almighty, Maker of heaven and earth," mean what St. Paul meant when he said he was persuaded that no power of nature, no created thing, could separate him from the love of God. (Rom. viii. 38, 39.)

But St. Paul in that passage went on to explain that by "the love of God" he meant more than the love which the Creator bears to all His creatures; he meant the love which God bears to us "in Jesus Christ our Lord."

Our Creed, too, goes on to this, closely connecting its second fact with its first:—

2. "And in Jesus Christ His only Son our Lord."

What is this second fact, then? It is this:—That He Who appeared on earth, near 1900 years ago, and was known on earth by the name of Jesus Christ, was the Son of that God the Father, Who "in the beginning created the heaven and the earth." But "the Son" in what sense? for in one sense we are all the sons of God. In some far higher sense clearly, for it is not "His Son," but "His only Son"—His Son in a sense in which none other can be called His Son. You

see how very carefully each word is chosen in this Creed!

And if God's Son in this highest sense, then "our Lord"—one Whom we may rightly worship. Were it not so, the Creed, so careful in its language, would not have bidden us say, I believe "*in* Him," using the same phrase that we had used in speaking of God the Father.

But why was the Son of God called "Jesus Christ" when He came down to earth? The name "Jesus" was given Him by the command of the Angel who announced His approaching birth into the world—"Thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. i. 21). "Jesus" means "Saviour."

Thus "Jesus" is His human name—His name as Man. "Christ," or Messiah, is the name given Him by the Prophets when looking forward to His promised Advent. Both these names therefore belong to Him properly in His Incarnation. When we speak of Him as living in heaven from all eternity we call Him "the Son of God." To us now He is known by all these three names. St. John, at the conclusion of his Gospel, tells us that he wrote it that we "might believe that Jesus is the Christ, the Son of God." So exactly does our Creed agree with Holy Scripture—"And in Jesus Christ His only Son our Lord."

3. We said that "Jesus" was His human name—His name as Man. But how could the Son of God become man? By being born of a human mother.

This is the *third* fact of the Creed. But surely such a birth must have been a miracle! Yes, the miracle was foretold by Isaiah, "Behold a Virgin shall conceive and bear a Son" (Isa. vii. 14). Having a Heavenly Father He could not have an earthly father

(God cannot "give His glory to another"); therefore the power of God enabled Mary to be His mother. This the Creed declares in the words, "conceived by the Holy Ghost," and so "born of the *Virgin* Mary."

4. Omitting all the narrative of our Lord's life on earth as given in the Gospels, the Creed passes on at once to His sufferings and death. That He suffered and died is the fourth great fact. And in returning to this hereafter, we shall learn the reason of this silence about all else.

After the word "suffered," the words "under Pontius Pilate" are added. Why is this? It is to *date* the fact; to show that Christ's death was not only a fact of religious belief, but an *historical* fact also, a fact in the world's history. Therefore, as we say in our histories, "such or such an event happened in the reign of Henry VIII.," or "under Henry VIII.," so in the Creed we say Christ suffered under Pontius Pilate, *i.e.* in the governorship of Pontius Pilate. This we know from our histories was rather more than eighteen centuries ago.

We must notice next how words seem heaped together here to impress upon us the reality of His death. "*He was crucified*," shewing the manner of His death, nailed to a cross after the manner of Roman executions. "*Dead*," to shew that His sacred body was left hanging on that cross till quite dead; and when taken down was "*buried*," to leave no possible room for doubt of the reality of the death.

5. Nor is this all. To shew that Jesus Christ underwent in every respect what we men have to undergo, the Creed adds, "*He descended into Hell*." These words need explanation. In the language in which the New Testament was written there are two distinct words,

one meaning the *place of eternal punishment*, the other, *the unseen world into which the souls of all pass at the moment of death.* Unfortunately both are translated "*Hell*" in our version of 1611.* And therefore, whenever we come upon the word "*Hell*," we have to ask carefully in which of these two senses it is used. In the Creed it is used in the latter sense, *the unseen world*, called "Hades" in Greek, into which all pass at death. You may remember that Christ called it "Paradise" when speaking to the thief upon the Cross.

So the meaning of the Creed is that His human soul was in death separated from His human body, and passed into that unseen world (or "intermediate state") into which we must all pass. We learn it from Acts ii. 31, where St. Peter says, "His soul was not left in Hades." †

His Resurrection on the third day. Some part of three days (part of Friday, the whole of Saturday, and part of Sunday) our Lord's body lay in the grave; on the third of these days it was raised to life again—Christ's soul and body being reunited.

6. The sixth fact is His Ascension and Exaltation to what is called in Holy Scripture the right hand of God. Both these expressions need explanation.

"He ascended into heaven." Children are apt to think of heaven as a distant place far above the blue sky. But it is not so. For God dwells in heaven, and the Apostle tells us (Acts xvii. 27) that God is "*not far* from every one of us; for in Him we live and move and have our being." Into this unseen world—so near to us all, though unperceived—Christ

* In the Revised Version of 1881 the mistake is avoided.

† The *Descent into Hades* is not mentioned in the *Nicene* (or Greek) Creed. It seems to have been added to the Apostles' (or Latin) Creed in the fifth century.

passed again at His Ascension. But first He rose some distance into that bright cloud, that the mystery of His translation might be veiled from His Apostles' eyes.

He might have passed into the invisible world in their very presence; but then His disappearance would have *seemed* like annihilation: so it was mercifully accomplished high in the air, veiled in that cloud.

The other expression, "God's right hand," is not of course to be taken literally. Christ explained it when He said, "All power is given Me in heaven and in earth" (Matt. xxiii. 18). Observe how carefully the Creed passes to the present tense here: "sitteth on the right hand of God the Father." For He is now living and reigning in His kingdom.

7. The last fact of this second great division of the Creed relating to our Lord is stated thus:—

"From thence He shall come to judge the quick and the dead." This is what we call His Second Advent foretold by the angels. "This same Jesus Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And the purpose of that bodily return to earth is stated: For judgment, "to judge the *quick*"—those who on that day will be living on the earth—"and the *dead*"—those who will have gone through that change which we call death.

8. Five facts remain, and form the third and last section of the Creed. As the first section related to God the Father and what He hath done for us, and the second to God the Son and what He hath done for us, so this last relates to God the Holy Ghost and what He is doing for us.

For, observe carefully that the Holy Ghost is spoken of as a Divine Person—the same phrase being used

that we have had twice before, "I believe *in* the Holy Ghost." We shall have more to say on this point in future lessons. It may be enough now to notice the names given Him in Holy Scripture. He is called "the Spirit of God," "the Holy Spirit," and in St. John's Gospel "the Comforter." Christ Himself had been the Apostles' Comforter while with them on this earth; when He was about to leave them He said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you *for ever*, even the Spirit of Truth" (John xiv. 16). How do we know that He is with us? By what He does for us, by His works. And what are His works?

9. His first work was the institution of the Holy Catholic Church, on the Day of Pentecost, Whitsun Day as we call it. (Read of this in the 2nd chapter of the Acts.) That flame, that rushing mighty wind, was only the sign, not the Holy Spirit Himself: for He is a Person, and His temple on earth is the heart of the Christian. Through the hearts of Christians He works His works. Through this mighty working in the hearts of those Apostles, breathing wisdom and courage into them, He organized and built up the Church of Christ. It is called Holy because the Holy Spirit inspires it; it is called Catholic or Universal because it is not confined to any one nation or age.

To this *ninth* Article were added the words "the Communion of Saints," to indicate the spiritual union of all true members of the Church, whether living in this world or living in the other world, a union with Christ and with each other—especially realized in the Church Sacrament of Holy Communion.

10. The second work of the Holy Ghost is "the Forgiveness of Sins." You may not see at first how

this comes to be spoken of as a work of the Holy Ghost especially. But if you turn to the Nicene Creed, you will find it explained. The words there are, "One Baptism for (or *into*) the remission of sins." God the Father forgives sin; but our entrance into that state of forgiveness is the work of the Holy Spirit, being the Sacrament of Baptism.

11, 12. And so too will the last two great facts of our Creed be His work, the *resurrection of the body* and the *life everlasting*. For, repeatedly in Holy Scripture, we are told that "it is the Spirit that quickeneth," "the Spirit that giveth life." Of these several works of the Holy Ghost we must speak more fully in future lessons.

We have now gone briefly through these twelve articles of faith. The Catechism sums up their teaching yet more briefly in the question and answer that follow the Creed :—

"What dost thou chiefly learn from these articles of thy belief?" By the word "chiefly" (or capitally) here we mean "what are the *heads* of instruction." Then follows the answer, which is most important :—

"First, I learn to believe in God the Father Who hath made me and all the world;

"Secondly, in God the Son, Who hath redeemed me and all mankind;

"Thirdly, in God the Holy Ghost, Who sanctifieth me and all the elect people of God."

This answer seems to show, that though the Creed appears to state facts only, yet these facts contain deep and important doctrines. But into these doctrines we must not now enter.

We will conclude, as before, with prayer, that *heart* as well as *head* may learn these lessons.

Grant, O Lord, that I may not merely confess these things with my mouth, but may feed on them in my heart, drawing strength and comfort from this knowledge of all that Thou hast done, and art still doing, for those who have been baptized into Thy holy Name; through Jesus Christ our Lord.

LESSON III.

The Ten Commandments.

YOU said that your Baptism bound you to *obey* as well as to believe—to obey God's holy will and commandments. Thus we are led on from the Creed to the Ten Commandments. These commandments are, as you know, taken word for word from the 20th chapter of Exodus. They are the laws which Moses brought down with him from Mount Sinai, written on two stone tablets, and which he gave to the people of Israel.

The Creed being occupied almost entirely with facts of the New Testament, you may be surprised that a Christian Church should take its commandments from the Old Testament. To this there are two answers:—

First, Christ gave His special sanction to these commandments. You may remember how a young man came to Christ, evidently wishing to be His disciple, and how Christ said to him, "If thou wilt enter into life, keep the commandments;" and in reply to the young man's question, "Which?" answered by repeating five or six of these commandments (Matt. xix. 16–19). And you remember, too, how on another occasion Christ said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no

wise pass from the law till all be fulfilled. Whosoeve therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven" (*i.e.* in My Church); "but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v. 17–19).

Thus you see plainly that these Commandments have our Blessed Lord's sanction. But

Secondly, Our Lord, at the same time, made it clear that He expected more than a mere obedience to the letter of these rules from Christians. That rich young man who from his youth up had kept these Ten Commandments, was told by our Lord that more than this was needed if he wished to be a Christian. And in that other passage quoted from the Sermon on the Mount, we must notice that our Lord does not merely say that the law was still in force in His kingdom, but that it was to be "*fulfilled*," that is, *expanded* and *completed.*

And, consequently, in that same Sermon on the Mount, our Blessed Lord proceeds to shew how He intended it to be expanded. He takes three of the Ten Commandments by way of illustration—the sixth, seventh, and third—and shews very clearly the *fuller* spiritual meaning which He intended them to have in His kingdom. Guided then by our Lord's own commentary in the Sermon on the Mount, the writers of our Catechism have unfolded for us the Christian meaning of all these Ten Commandments, in the "Duty towards God," and the "Duty towards our Neighbour" (meaning by "neighbour" our fellowman).

We will give first the Commandments as given to the Israelites, with such explanations as the words

may require; and then the same commandments with the Christian explanation as given in the Catechism opposite to each.

I. *Thou shalt have none other gods but Me.* [The surrounding nations worshipped many gods. To the Israelites this was strictly forbidden.]

II. *Thou shalt not make to thyself any graven image* [a graven or engraved image is a carved or sculptured image], *nor the likeness of any thing that is in heaven above* [as the sun, moon, or stars], *or in the earth beneath, or in the water under the earth* [any created thing whatever].[1] *Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God* [I can admit of no rival; I must have thine undivided allegiance], *and visit the sins of the fathers upon the children* ["visit" in the Bible often means "punish," and so it does in this passage; the meaning is that parents by their sin entail suffering on their children], *unto the third and fourth generation of them that hate Me, and shew mercy unto thousands* [to a thousand generations] *in them* [in the case of them] *that love Me, and keep My commandments.*

What is forbidden in this Second Commandment is worshipping any image of God, even though it were intended to represent the true God. The Second Commandment is therefore quite distinct from the first. The later Jews, in their superstition, understood the Second Commandment to forbid carvings and paintings altogether, taking "Thou shalt not make to thyself any graven image" as a distinct command unconnected with what follows. But we know that God commanded Moses to make the brazen serpent, and the cherubim

[1] The *ocean* is spoken of as "under the earth," meaning, perhaps, *below the earth's level.*

or winged figures over the mercy seat and on the veil, and Solomon carved bulls and lions for the Temple. Therefore we must understand the commandment to mean, "Thou shall not make . . . in order to bow down to them and worship them."

III. *Thou shalt not take the Name of the Lord thy God in vain* [thou shalt not swear falsely or lightly by the Name of the Lord thy God] : *for the Lord will not hold him guiltless* [will not acquit him], *that taketh His Name in vain.*

Our Lord gives the literal meaning of this command in Matt. v. 33, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths."

IV. *Remember that thou keep holy the Sabbath-day* [be careful that thou set apart from any common occupation the seventh day]. *Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates.* [Observe how merciful was the intention of this ordinance, as Christ said, "the Sabbath was made for man," that is, for man's benefit. "Within thy gates" means of course "sojourning in thy cities."] *For in six days the Lord made heaven and earth, the sea, and all that in them is* [all that is in heaven, earth and sea], *and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.*

V. *Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.* [These commandments, we must remember, were given to the Israelites on their way to their promised land.]

VI. *Thou shalt do no murder.* [Murder is killing one's fellow-man from malice. The soldier or executioner is not a murderer, his motive being not malice but duty.]

VII. *Thou shalt not commit adultery.* [Thou shalt not break thy marriage vow.]

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.* [Thou shalt not slander thy fellow-man.]

X. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.* [To "covet" is to desire; as used here it clearly means to desire something that we may not have. To desire our neighbour's house would not be wrong, if he was willing to sell and we able to buy it. As the sixth, seventh, and eighth Commandments forbid us to injure our fellow-man by *act*, and the ninth by *word*, so the tenth forbids us to injure him in *thought:* we must not grudge him what he has.

Thus we have briefly explained the *literal* meaning of these Ten Commandments; but, as we have seen, Christ said He came to fulfil them, that is, unfold their larger meaning. And in the Sermon on the Mount He taught us how to do this.

We will now give in parallel columns the Commandments, and the Church's explanation of them, based on the Sermon on the Mount:—

FIRST TABLE.

I. *Thou shalt have none other gods but Me.*	I. My duty towards God is to believe in Him, to fear Him, and to love Him, with all my heart,

with all my mind, with all my soul, and with all my strength.

II. *Thou shalt not make to thyself any graven image*, etc.

II. My duty towards God is to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

III. *Thou shalt not take the Name of the Lord thy God in vain*, etc.

III. My duty towards God is to honour His holy Name and His Word.

IV. *Remember that thou keep holy the Sabbath-day*, etc.

IV. My duty towards God is to serve Him truly all the days of my life.

SECOND TABLE.

V.–X. Summary explanation: My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me.

V. *Honour thy father and mother; that thy days may be long in the land which the Lord thy God giveth thee.*

V. My duty towards my neighbour is to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters.

VI.–IX. Summary explanation: To hurt nobody by word (IX.) or deed (VI. VII. VIII.).

VI. *Thou shalt do no murder.*

VI. To bear no malice nor hatred in my heart,

VII. *Thou shalt not commit adultery.*	VII. To keep my body in temperance, soberness, and chastity.
VIII. *Thou shalt not steal.*	VIII. To be true and just in all my dealing; to keep my hands from picking and stealing.
IX. *Thou shalt not bear false witness against thy neighbour.*	IX. To keep my tongue from evil speaking, lying, and slandering.
X. *Thou shalt not covet thy neighbour's house*, etc.	X. Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

In the next lesson we must consider this Christian interpretation more fully, and shew how it rests throughout on the teaching of Christ and His Apostles.

Before we close this, a few words of the above may need explanation.

The word "neighbour" has been already explained to mean our fellow-man.

"Temperance" seems here to mean moderation in eating;

"Soberness," moderation in drinking; and

"Chastity," purity, avoiding all unclean words, thoughts, or actions.

"True" as well as "just" in all my dealing; for to deceive is to defraud our fellow-men of that which is their due, the truth.

" Slandering " is injuring another's character or reputation by malicious words.

" Covet " has been explained. One who will not work for his own living must needs covet or desire what others have earned.

" Teach me, O Lord, the way of Thy statutes ; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law ; yea, I shall keep it with my whole heart. Make me to go in the path of Thy commandments, for therein is my desire ! "

LESSON IV.

The Ten Commandments

(*Continued*).

OUR business in this day's lesson is to shew that the Church's explanation of the Decalogue or Ten Commandments, as set forth in the "Duty towards God" and the "Duty towards our neighbour," is based entirely on the teaching of our Blessed Lord, and especially on His Sermon on the Mount. And, first, this summing up of all the Ten Commandments under two great heads is taken directly from our Lord's words to the lawyer, who asked, "which is the great commandment in the law?" (Matt. xxii. 36.)

"Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:' this is the first and great commandment.

"And the second is like unto it, 'Thou shalt love thy neighbour as thyself.' On these two commandments hang all the law and the prophets."

You will see at once that the writer of our Catechism had this passage in his mind when he composed the "Duty towards God" and the "Duty towards our Neighbour."

Now let us turn to the Sermon on the Mount, and gather all that we can about each of the Commandments. We shall find that there is hardly one of them on which the Sermon on the Mount, or if not the

Sermon on the Mount some other saying of our Lord's, does not throw some light; for in the Sermon on the Mount Christ was laying down the principles of conduct which were to govern the citizens of the heavenly (or *spiritual*) kingdom which He was about to establish.

1. And first, "Thou shalt have none other gods but Me." Is there anything like this in the Sermon on the Mount? Yes, there is. Listen to Christ. He seems to think Christians may be in danger of serving other masters besides God; therefore He requires "*a single eye*" to God's service in the Christian (Matt. vi. 22), adding, "No man can serve two masters;"—"Ye cannot serve God and mammon." The Christian is to understand that living *partly* for God and *partly* for this world—dividing his service, as it were—is breaking the spirit of the First Commandment. We must give ourselves wholly and entirely to God's service. So the Catechism: We must love and fear God with *all* our heart, with *all* our mind, with *all* our soul, with *all* our strength.

2. The Second Commandment speaks of *worship*, and forbids false kinds of worship. Is there anything about false kinds of worship in the Sermon on the Mount? Yes; Christ warns the Christian against superstition and hypocrisy in his worship.

"When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (*i.e.* they have got the reward they seek in the praise of men; they must expect none from God). "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which

seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him" (Matt. vi. 6–8).

We easily slide into the habit of saying prayers without praying, of going through the forms of worship without worshipping. Whoever allows himself to find satisfaction in these outward observances merely, is bowing down to an idol, not to God:—the idol being *the outward observance.* In our acts of worship *nothing* must come between the soul and God. If the outward observances help to lift the soul into God's presence they are good and holy. If our thoughts rest in them, and go no farther, then they become an idol, and we are breaking the Second Commandment in its Christian sense. "God is a Spirit, and they who worship Him must worship Him in spirit and in truth" (John iv. 24). Christ says elsewhere, God, and God only, must we worship (Matt. iv. 10). In God, and in God only, must we place our trust. So, therefore, the Catechism:—My duty towards God is "to worship *Him*, to put my whole trust in *Him*."

3. We have already seen that the literal meaning of this Third Commandment is to forbid *perjury*, or "forswearing oneself," according to the old English phrase;—taking God to witness, and then not doing what we have asked God to witness. Does Christ say anything of this Commandment in His Sermon on the Mount? Yes, in Matt. v. 33–37.

"Ye have heard that it hath been said by them" (or "to them," rather) "of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine

oaths. But I say unto you, swear not at all, . . . but let your communication be yea, yea ; nay, nay ; for whatsoever is more than these cometh of evil."

On this passage a modern writer observes : "Men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all. Just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that Name sounds that nearly resemble, but are not exactly it, or the name, it may be of some heathen deity."[1]

What then is it which the Third Commandment forbids, according to Christ? It is *all irreverence*—all careless use of holy words and holy things. So must the Catechism be understood when it tells us "to honour God's Holy Name and His Word." Wherever and whenever we are using God's Holy Name or Word, we must see that our behaviour is serious and reverent.

4. The apparent silence of the Catechism in the "Duty towards God," about the Fourth Commandment, suggests some difficult questions which we must postpone for the present. The silence was complained of by the Puritans in 1661, and the Bishops replied, "It is not true that there is nothing in that answer which refers to the Fourth Commandment; for the last words of the answer do orderly relate to the last commandment of the first table, which is the fourth."[2]

In these words, therefore, "Serve Him truly all the

[1] Trench, *Sermon on the Mount.*

[2] Quoted from Baxter in an excellent little work on the Prayer Book and Catechism by Mr. H. A. James.

days of our life," the Catechism must be understood to allude to the Fourth Commandment ; and the intention of the explanation seems to be to correct any erroneous notion that it is enough to *serve God on Sundays* only, and to make it plain to us that our *Sunday service* is worth nothing unless it help us to *serve God daily* also.

This is altogether in accord with what Christ says so strongly in the Sermon on the Mount (Matt. vii. 21) : —"Not every one that saith unto Me, Lord, Lord" (repeats certain forms of devotion), "shall enter into the kingdom of heaven ; but he that doeth the will of My Father Which is in heaven" (serves Him truly all the days of his life).

5. The Fifth Commandment is rightly called by the Apostle "the first commandment with promise" (Eph. vi. 2) ; for there is a promise attached to it, "That thy days may be long in the land which the Lord thy God giveth thee."

And this same promise is attached to one of our Lord's precepts in the Sermon on the Mount :— "Blessed are the *meek*, for they shall inherit the earth." Whether our Lord had this Commandment in His mind when He used those words may be doubtful ; but certainly our Catechism is guided by a true instinct in perceiving that "meekness" is the Christian virtue enjoined in this Fifth Commandment,—"meekness" not only towards our fathers and mothers, but towards all who are placed over us in the order of God's Providence, as, for instance, our Queen and all her officers, our spiritual pastors, that is, the clergy, and, briefly, all our "betters." Blessed are they who order themselves, that is, who behave themselves meekly and modestly, for they shall have their lot or portion in that spiritual

kingdom which Christ came to establish on the earth.

6. "To bear no malice or hatred in my heart," plainly agrees with our Lord's explanation of the Sixth Commandment (Matt. v. 21):—"Ye have heard that it was said by them" (or rather "to them") "of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." And then He goes on to say that though the anger express itself only in contemptuous words, still in God's court of justice the penalty is the same as if it had led to more serious crime, for it is the *heart* that God judges. "Malice or hatred" makes a man guilty in God's sight, whether it shew itself in great things or in small.

7. So the Church's extension of the Seventh Commandment to all sins of the flesh is clearly sanctioned by Christ in the Sermon on the Mount (v. 27). It had been said to them of old, "Thou shalt not commit adultery," but Christ asserted that all lustful desire or appetite was a breach of the Seventh Commandment in God's sight.

8. Can we find any direct allusion to the Eighth Commandment in the Sermon on the Mount? No, perhaps not. But it is clearly assumed, when our Lord bids His disciples go further, and not only respect the rights of others, but be willing to give up their own rights, returning good for evil:—"If any man take away thy coat, let him have thy cloak also;" and, "if any man smite thee on thy right cheek, turn to him the other also." We must remember, however (in applying Christ's words), that what our Lord forbids to the individual He would not forbid to *society*—

the officers of the law may punish the offender, though the individual may not. He that is "true and just" to others, may well leave it to the law to see that others are "true and just" to him.

9. The Ninth Commandment, taken literally, seems to forbid lying when it injures our neighbour only. Christ, in the Sermon on the Mount (v. 37), bids us be sincere and true in all our intercourse:—"Let your communication be yea, yea, nay, nay." If the "yea" of our lips was always the "yea" of our heart, and the "nay" of our lips the "nay" of our heart, men would always believe us—nothing further would be needed. "Whatsoever is more than these cometh of evil"— is rendered necessary by men's want of confidence in one another. And what causes this want of confidence? Men's untruthfulness.[1]

So the Apostle (Eph. iv. 25): "Putting away lying, speak every man truth with his neighbour." Why? Because "*we are members* one of another." Here lies the fearful sinfulness of untruthfulness: it is high treason against our fellowship or membership one with another.

Rightly, therefore, the Catechism extends the Ninth Commandment to forbid not only evil speaking and slandering, but *all lying*.

But here again our Blessed Lord goes even further. Knowing how apt we are to misjudge other men's conduct and other men's motives, He would have us silent about others rather than run any risk of bearing false witness: "Judge not that ye be not judged." Yea, He would have us, here too, return good for evil, and bless them that curse us (v. 44).

[1] Or, he who is the "father of lying," if we adopt the Revised Version of Matt. v. 37, "cometh of the evil one."

10. The Catechism's explanation of the Tenth Commandment is a most true echo of the Sermon on the Mount. Following our Lord's guidance, it goes to the root of the matter, and shews that *contentment* is the thing really enjoined upon us. So far from coveting more than God's providence gives us, let us gladly leave all to Him, sure that if we do our duty industriously in that state of life unto which He has called us, He will provide for us. Very beautifully does our Lord set forth this same duty:—"Therefore I say unto you, take no thought" (be not over-careful) "for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment?" (That is, He that gave us the one, will He not much more give us the other!) .... "Your Heavenly Father knoweth that ye have need of all these things." Thus does our Lord, going to the root of the matter, shew that all discontent and covetous desires spring from want of trust in God.

"And the people still kneeling, shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come."

"Lord, have mercy upon us, and incline *our hearts* to keep this law."

"Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

LESSON V.

The Lord's Prayer.

WE have now considered *two* of the three Rudiments of Christian instruction, namely, the Creed and the Ten Commandments. The Lord's Prayer remains.

As the Catechism by its introductory questions and answers led up to the Creed and Ten Commandments, so now by a few serious words it introduces the Lord's Prayer :—

"My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer."

Here our attention is called to three things :—our own infirmity, our need of grace or Divine help, and the means of obtaining it. Our infirmity of nature is hereditary, handed down from father to son, dating back from the fall of Adam. Our infirmity can only be remedied by God's Grace. And the means of obtaining grace is *prayer*.

We will not speak in this lesson of the general principles of all prayer. They may best be learned from a careful study of the pattern prayer which Christ Himself has taught us. In this lesson let us study the Lord's Prayer word by word. In the next

lesson we will try to learn from it something about prayer in general.

The first thing we notice about the Lord's Prayer is its comprehensiveness. It consists in fact of seven distinct prayers put together into one prayer.

The next thing we may notice is that these seven brief prayers or petitions fall asunder (like the Ten Commandments) into two groups ; and that the first group relates to God,—*Thy* Name, *Thy* Kingdom, *Thy* Will ; while the second group relates to the wants of man,—*our* daily bread, *our* trespasses, lead *us*, deliver *us*.

Before we examine the seven petitions in order, we must further notice the opening address, "Our Father Which art in Heaven." It is full of solemnity. Christ would have us approach God as "Our Father," for He it was Who made us once more God's children ; and He added the words "Which art in Heaven" to remind us, perhaps, that God is not in this place or in that place, but equally near to us in all places, being in that unseen world of spirit which, like the blue air of the sky, is over us and around us wherever we are.

The first of the seven petitions is "Hallowed be Thy Name." Again and again the people of God under the Old Covenant were reminded that they knew God by His Name only. Other nations in their worship fixed their thoughts on the sun, moon, or stars, or on some image of their god : the Israelite was to have present to his mind the awful *Name* only. When God revealed His Name to them on the Mount, they had heard the voice indeed, and knew that a Divine Person was speaking to them, but they had seen no similitude, no shape or form (Deut. iv. 12). God was known to them *by His Name only*.

When they praised God they "praised His holy

Name." When they prayed to God they "called upon His Name." When they entreated Him it was "for His Name's sake." "His Name" was "to endure for ever;" "holy and reverend was His Name."

And our Blessed Lord adopted this language in His own prayers:—"Father, glorify Thy Name:" "I have manifested Thy Name to the men whom Thou gavest Me:" "Holy Father, keep through Thine own Name those whom Thou hast given Me" (John xii. 28, xvii. 6, 11). The Name carries with it the idea that God is a Person and nothing else; any attempt to picture to our eye or mind the First Person of the Blessed Trinity is blasphemous. When therefore we wish to hallow or sanctify our thought of God we say "hallowed be Thy Name."

2. The next petition is "Thy Kingdom come." "The kingdom of God" was an expression continually used by Christ both in His parables and in His other teaching. This kingdom came imperfectly when the Church on earth was instituted on the Day of Pentecost; it will come perfectly when His Church shall be completed and glorified at His Second Advent. Christ wished us to pray that His kingdom might come in both senses; *first*, that it might come more and more perfectly on earth, growing in extent, growing in holiness; and *second*, that it might come in the higher sense by the hastening of the Second Advent. Thus the phrase "Kingdom of Heaven," "Kingdom of God," means both the Church militant and the Church triumphant; and this petition—"Thy kingdom come" is a twofold prayer, it is a prayer for Church-extension, and it is a prayer for the Second Advent.[1]

[1] A third meaning is often added, "May Thy kingdom come in our hearts." But is the phrase "kingdom of God" ever used in this sense

3. The third petition is "Thy will be done on earth as it is in Heaven." God's will is perfectly done in Heaven by the Holy Angels: on earth man's sin is continually thwarting and hindering it. We here pray that we may more and more submit our wills to God's will. "Submission of our wills to God's will" is the best phrase by which we can explain the prayer; for it includes the idea of *resignation* as well as of active *obedience*.

Such are the three petitions which relate especially to God's glory. The Catechism, in the paraphrase which follows, sums them up in three short words: that we may *worship* Him, *serve* Him, and *obey* Him as we ought to do.

We now come to the petitions which are concerned with our own wants.

4. "Give us this day our daily bread." It is God "Who giveth food to all flesh" (Psa. cxxxvi. 25). Man may plant and man may water, but it is God Who giveth the increase (1 Cor. iii. 7). Yea, a man might be surrounded by abundant food, and yet it might wholly fail to nourish him, if God so willed. We all therefore have need to pray that God will give us each day our daily bread. But there is another higher meaning: "man liveth not by bread alone." His spirit needs nourishment as well as his body. For our daily bread in this higher sense we pray.

"Jesus said, I am the bread of life. . . . He that eateth of this bread shall live for ever" (John vi. 35, 58).

The Catechism clearly explains "daily bread" in

in Holy Scripture? In Luke xvii. 21, "The kingdom of God is within you" should rather be rendered "among you," for it was spoken to Pharisees; and in Rom. xiv. 17, St. Paul seems to be speaking of the notes of the Church.

both senses—"All things that be needful both for our souls and bodies."

"Forgive us our trespasses as we forgive them that trespass against us." For "trespasses" you will find "debts" in St. Matthew (vi. 12) and "sins" in St. Luke (xi. 4). "Sins" and "trespasses" would seem to point to sins of commission, "debts" to sins of omission. So in our general Confession "we have left undone those things which we ought to have done, and we have done those things which we ought not to have done." We should think of both when we use this petition in the Lord's Prayer. What follows needs to be carefully understood—it is not a boast, it does not mean "as we always forgive others," or "as we are wont to forgive others;" but it is an act of forgiveness while we are on our knees—"Forgive me, O God, as now from my heart I forgive all who may have trespassed against me." (Mark xi. 25 makes this plain.) It is to be regretted, perhaps, that this needful explanation is not given in the Catechism, for some find difficulty in this clause of the Lord's Prayer.

6. "Lead us not into temptation." Here again some find a difficulty. How can God lead us into temptation? they ask—thinking perhaps of that passage in St. James (i. 13), "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man." But St. James is using the word "tempt" in the sense of "drawing away" or "enticing into sin," as he tells us in the next verse. In another quite different sense God does tempt men, viz. in the sense of *testing* or *making trial of* men's faith or obedience. In this sense we read that "God did tempt Abraham" (Gen. xxii. 1); and in *this* sense it is that we use the word

in the Lord's Prayer;—knowing our own weakness we pray God not to lead us into trial, not to test our strength severely, lest we fail. This prayer, like all prayer, should be accompanied by the thought, "nevertheless Thy will be done." It may be for our good that we should be so tempted or tried,—as Abraham was; but we pray that it may not be yet awhile—till we are more able to bear it! Such trials are called "dangers" in the Catechism paraphrase. Dangers may be bracing to one who can stand them; but to seek danger is plainly wrong.

7. "But deliver us from evil." Some think this should be the Evil One.[1] But the wider sense, adopted in the Catechism, is perhaps better—all evil, "all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul." The Catechism paraphrase includes this kind of evil, as well as our ghostly enemy—our spiritual enemy—the Evil One.

We will now, in conclusion, give this paraphrase and the several petitions of the Lord's Prayer in parallel columns:—

Our Father Which art in Heaven:	I desire, my Lord God, our heavenly Father, Who is the Giver of all goodness, that He will send His grace to me and to all people;
Hallowed be Thy Name;	That we may worship Him,
Thy kingdom come;	Serve Him,
Thy will be done in earth as it is in Heaven.	And obey Him, as we ought to do.

[1] It is rendered so in the Revised Version of 1881.

Give us this day our daily bread;	And I pray unto God that He will send us all things that be needful both for our souls and bodies;
And forgive us our trespasses, as we forgive them that trespass against us;	And that He will be merciful unto us and forgive us our sins;
And lead us not into temptation,	And that it will please Him to save and defend us in all dangers ghostly and bodily.
But deliver us from evil.	And that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

We end this lesson with the thought with which we began it:—how much is compressed into this sample of all Prayer! It may almost be said that there is no single want of God's children that may not find expression in one or other of these petitions.

Remembering this, if we wish really to pray this prayer, we must not pass rapidly from clause to clause, but dwell awhile on each, trying to fix our heart on each separate desire as it is brought before us:—

The desire that God will sanctify our *worship*.
The desire that His *dominion* may be extended.
The desire for the grace of *submission* to His will.
The desire for nourishment of body and soul.
The desire for pardon.
The desire for guidance.
The desire for deliverance.

Our Father Which art in Heaven!

Hallowed be Thy Name :
Thy kingdom come :
Thy will be done in earth as it is in heaven :
Give us this day our daily bread :
And forgive us our trespasses, as we forgive them that trespass against us :
And lead us not into temptation :
But deliver us from evil :
For thine is the kingdom and the power and the glory, for ever and ever ! Amen.

LESSON VI.

The Lord's Prayer

(Continued).

WE have now well nigh completed our first study of these three *rudiments* of Christian instruction, the Creed, the Ten Commandments, and the Lord's Prayer, as they are brought before us in the earlier portion of the Catechism. Before we go on to the latter portion, let us try in this sixth lesson to draw from the Lord's Prayer some general rules and principles to guide us in all prayer.

From the manner in which the Lord's Prayer is introduced, both in St. Matthew and in St. Luke, we may be very sure that our Saviour's intention was not only to give us a prayer, but also to teach us *how to pray*.

1. The first thing we learn is, that our Blessed Lord sanctions and recommends set forms of prayers. When His disciples came to Him and requested Him to teach them to pray, He might have said, "When ye come together for the purpose of prayer, let one among you, who is best able, pray aloud his own thoughts, and let the rest follow." But this was *not* our Lord's answer. He chose rather to recommend a set form of words. We should go further than we are warranted, if we were to say that Christ forbade unpremeditated prayer. All we can say is, that He did not recom-

mend it, when His divine counsel was asked; for it is clear from St. Luke that He wished the very words of this prayer to be adopted, "When ye pray, say. . . ." And the desirableness of a set form, when many pray together, is plain, for it enables all to know beforehand what they are about to pray for. Even before a word is uttered, the thoughts of all are shaped into one and the same desire of the heart; whereas if one were allowed to think and speak for all the rest, the others following as best they could, this could hardly be.

2. A second thing we learn from the opening words of Christ's pattern prayer:—clearly our Lord sanctions and recommends *united* prayer, as well as prayer in the closet. It is "Our Father," not "My Father." And this agrees with what Christ said elsewhere, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father Which is in heaven" (Matt. xviii. 19). *United* or *common* prayer seems to have a special blessing attached to it.

3. Thirdly, we may learn an important lesson from the words "Which art in heaven." Why did our Lord add these words? Surely to remind us that in all our prayers we are addressing One Who is in the unseen world. Being in that unseen world, called Heaven, God is equally near to us wherever we are. Why then meet for prayer in churches? it may be asked. The answer will appear under the next head.

4. The fourth lesson is the duty of *worship*, as well as prayer. For the two are distinct. *Worship* is the Christian's offering or *sacrifice* to God. "Let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name" (Heb. xiii. 15).

"Hallowed be Thy Name" comes first, before any of the petitions, in this pattern liturgy. It is our *sacrifice* or thank-offering to God in return for all His mercies to us. Being a sacrifice intended to do honour to God, it should be offered with all solemnity, where many can be gathered together, and where everything should help to unite us in one common attitude of worship. *Prayer* may be in our chamber, or wherever we are; but *worship*, in its fullest sense, seems to require all those accompaniments of sight and sound and numbers, which help to lift us out of ourselves into the thought of God's glory. Our Blessed Lord, in placing these words, "Hallowed be Thy name," in the very forefront of His pattern prayer, seems to teach us that we owe it to God to meet together in His church for purposes of *worship*. We go there for prayer also, but it is especially for the purpose of united *worship*—for the sake of God's glory rather than our own necessities—that we assemble in church.

5. As to the manner of our prayers, we further learn from this divine sample, that our prayers should be short and severely simple in language. For what had our Lord just been saying? "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye." Then follow the seven petitions of the Lord's Prayer, each so brief and abrupt, so very sparing of words, that we cannot fail to see its style was intended to illustrate what Christ had just been urging. Notice, especially, that each petition is a complete whole—a distinct col-

lect—in itself. So much is this the case, that we can hardly pray each prayer unless we pause a moment after each, to allow time to lift our thoughts from petition to petition. Hence our lesson. All our public prayers should be so constructed that we may fix our thoughts distinctly on one thing at a time, and express our desire as simply and directly as possible; any sort of ornamental language should be avoided, for very shame, by sinful men, before God's throne.

6. As to the *matter* of our prayers—for Christ clearly meant to give us a pattern, not only of the manner but also of the *matter* of our prayers—we must notice especially what He would have us include in our devotions:—

i. There must be, as we have seen, an act of worship: "Hallowed be Thy Name." The thank-offering of praise must not be wanting.

ii. The thought of the Kingdom, or Church at large, must be present to our minds; we must pray for its truer and wider realization.

iii. There must be an act of submission, a real effort to bring our will into harmony with God's will.

iv. There must be prayer for bodily as well as spiritual wants. It is a comfort to know that we have Christ's sanction for this.

v. There must be a confession of sin whenever we assemble together for common prayer.

vi. There must be a remembrance of God's providential guidance, and our need of it, in all our ways.

vii. There must be the thought of the evil that surrounds us, of the Evil One who ever haunts us.

So various and so comprehensive are the topics which Christ suggests in this model prayer!

7. Lastly, all our prayers should be offered in the

Name and for the sake of Jesus Christ, God's Son, our Lord. You may not see, perhaps, how this can be numbered among the principles to be learned from the Lord's Prayer. For the Lord's Prayer does not end, as almost all our other prayers end, with the phrase, "through Jesus Christ our Lord," or words to the same effect. This is true, and the reason is obvious; Christ taught His disciples this prayer *before* He had returned to His Father, and it was not till *after* His return to His Father that they were to pray in His Name. "I go unto My Father, and whatsoever ye shall ask *in My Name*, that will I do" (John xiv. 12, 13). Therefore, in giving them this prayer a year or more before His return, Christ added not these words. And yet the Catechism is right to add them in the paraphrase, for though it be not expressed in so many words, yet in point of fact the prayer from beginning to end is spoken, and can only be spoken, in the Name of Christ.

In teaching us to address God as "Our Father," our Blessed Lord seems to intend us to understand that we are once more His Father's *adopted children*. It is "the spirit of adoption," whereby we are enabled "to cry, Abba, Father," as the Apostle testifies (Rom. viii. 15). And it is *in Christ* only, and for the sake of Christ only, that we are thus adopted into God's family—"children of God," because "members of Christ."

Therefore, whenever we say "Our Father," we speak in the Name of Christ—"through Jesus Christ our Lord."

But, in truth, all through the seven petitions of this prayer the words "through Jesus Christ our Lord" seem to be understood though not expressed.

For how else can God's Name be hallowed, except through Him who declared to us that Name (John xvii. 26)?

How else can His kingdom come, except through Him in Whom it was established?

How else can God's will be done, except through Him Who only did it perfectly?

Or of whom can we seek our daily bread, except of Him Who is the bread of life?

Or how can we hope for pardon, except through Him Who purchased our forgiveness?

Or who can know all our temptations, but He Who was in all things tempted as we are?

Or who can deliver us from evil, except our Saviour and Redeemer?

Through Him therefore, and in His Name, we pray this prayer from beginning to end, and indeed all our prayers. Such boldness in drawing near to the throne of grace would be impossible, were it not that we are a redeemed people, once more in covenant with God, through Jesus Christ our Lord.

Through Him, therefore, Thine only Son, O Heavenly Father, we pray Thee to hear us and save us, whenever we draw near to Thee in the prayer which He, Thy Son, hath taught us!

LESSON VII.

The Sacraments.

WE now come to the latter portion of the Catechism, added after the Hampton Court Conference in 1604, containing some elementary teaching on the two sacraments. Its teaching ought to be carefully studied by those who are hoping soon to be confirmed. First, make sure that you understand the language of this portion of the catechism.

The first question is this :—

"How many Sacraments hath Christ ordained (or instituted) in His Church?"

You answer, "Two only"—Christ hath ordained *two* Sacraments only, "*as generally necessary to Salvation*, that is to say, Baptism and the Supper of the Lord."

There are two words here that need explanation: *generally* and *Salvation.*

The word "*generally*" has come in our day to mean "in most cases, though not in all;" so that "generally necessary" might now seem to be less strong than "necessary."

This was *not* the meaning of the word, however, when the Catechism was written. "*Generally*" in those days was always used in its correct sense, and shewed that what followed was of *general* application, —applying, not to *some* cases only, but to *all* cases.

Thus, then, it could not for one moment be said that Marriage or Ordination (which are by some accounted Sacraments) were "generally" necessary. Two Sacraments, and two only, are "generally" necessary, for all sorts of Christians,—Baptism and (for those of ripe age) the Lord's Supper.

But is it really meant (you may ask) that they are so necessary to salvation, that a man cannot be saved without them?

Here you are slipping back into a common error about the word "*saved*" and "*salvation*." These words have come to be used popularly with reference to our *future* state: but in the Catechism and in the Prayer Book, and indeed in the New Testament also, these words nearly always relate to a man's *present* state: a man is said to be "*saved*" who is *now in a state of salvation*. When St. Paul, writing to the Corinthians about "the preaching of the Cross," says (1 Cor. i. 18), "Unto us *who are saved* it is the power of God," he does not mean "*who will be saved*." And when again in his second Epistle (2 Cor. vi. 2) he says, "*Now* is the day of salvation," he means exactly what he says, that the Corinthians might *that very day* enter into a state of salvation. From the Apostle's point of view, and from the Prayer Book point of view, one who is a sincere member of Christ's Church is spoken of as being "*in a state of salvation*." Whether he will be saved at the Last Day is known only to God: —of salvation in that *final* sense the Church speaks not here. But the Prayer Book declines to affirm of any that he is *now in a state of salvation*, unless he be in communion with Christ's Church; and for this the two Sacraments are necessary. This being the meaning of Salvation, the word "necessary" is not too strong.

"What meanest thou by this word Sacrament?"

"I mean an outward and visible sign of an inward and spiritual grace given unto us,"—you must be careful to make the pause here, connecting the words "given unto us" with "grace."

And by the word "*grace*" here, we do not mean *favour*. "Grace" here, clearly has another meaning, namely, a *gift* of some kind, an inward and spiritual gift; what it is we shall see afterwards.

The answer goes on to say that this outward and visible sign must be one "ordained by Christ Himself, as a means whereby we receive the same,"—as a means by which we receive the inward and spiritual grace—"and a pledge to assure us thereof,"—for the gift being an invisible one we need some outward pledge that we do actually receive it.

Now we come to *Baptism*. The word means originally the act of *bathing*, either by *dipping* in water, or by *pouring* water *over* any person or thing.

There are some words that require explanation; we will notice them in order.

"Death unto sin," and "new Birth unto righteousness:"—

This phrase, "*death unto sin*," may be understood by the help of an illustration. An emigrant who renounces his old country and begins life afresh in one of our colonies, might be said to be *dead to* his old country. And the phrase might equally be applied to him if he were transplanted from one country into the other in his infancy. So then, one who is baptized is transplanted out of an element of sin into an element of righteousness, and may be said from that day forth to be dead to the one element, and born anew into the

other. This being the Divine intention of our Baptism (however far we fall short of fulfilling it in our after life), it is called "a death unto sin and a new birth unto righteousness."

"*Born in sin*" means born in a state of sin,—with a tendency to sin within us, inherited from our parents.

Children of wrath, therefore, children of a fallen race, a race that is lying under God's displeasure—*in disgrace.*

Children of grace, children taken into the Heavenly Father's favour again. The word "grace" here has its more usual meaning—God's favour.

"The promises of God made to them in that Sacrament:"—the Sacrament is Baptism; God's promises are those mentioned at the beginning of the Catechism, namely, God's promise to make all who are brought to Him faithfully in Baptism "members of Christ, children of God, and inheritors of the kingdom of Heaven."

"Why, then, are infants baptized, when by reason of their tender age they cannot perform them?"—cannot perform, what?—cannot perform these two requirements just mentioned, *repentance* and *faith.*

"Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform."

To make sure that you understand the words of the Catechism, it is a good plan sometimes to *parse* them, and so make your knowledge of grammar useful towards the right understanding of these carefully worded formularies. Here, for instance, we note that "promise" is used first as a *verb*, and then as a *noun.* It is helpful, too, to turn all the *pronouns* into the *nouns* for which they stand. Thus:—

Because the *infants* promise both *repentance* and

faith by their (the infants') sureties; and when they (the infants) come to age, they are themselves bound to perform this promise.

Surety is another word for *Sponsor*. Sponsors give *surety* or *security* that the child shall be brought up as a Christian child. This is one of their two duties. The other duty is to be the child's *mouthpiece*, as it were, in answering the minister's questions in Baptism, —thus putting certain vows upon the unconscious child.

The two duties are quite distinct; and it is the latter that is here alluded to. Notice that the subject to the verb "promise" is not the *sureties* but the *infants;* the infants make the promise by the voice of their sureties. If this were properly understood it would prevent the very common mistake that people fall into about Sponsors. People ignorantly suppose that godfathers and godmothers become bound for the children. They do nothing of the sort. It is the children who are bound from the very first. The godfathers and godmothers, in answering the clergyman's "questions," only consent that the child shall be so bound. And as soon as ever the child *comes to age, i.e.* comes to years of discretion—comes to be capable of what we call "responsibility,"—old enough to be a good child or a naughty child,—he is bound to begin to perform these promises.

We now pass on to the questions and answers about "the Sacrament of the Lord's Supper." The phrase "Lord's Supper" is St. Paul's phrase for the Holy Communion in 1 Cor. xi. 20. It is so called as being a commemoration of the Lord's Last Supper with His Apostles before His Crucifixion. It is also called the *Eucharist*, meaning *a thanksgiving service.*

"Which we receive *thereby*," meaning "by the Sacrifice of the Death of Christ."

"Verily and indeed taken and received:"—notice how the assertion is strengthened by these repetitions. "Verily and indeed"—truly and really; not in a figure only or metaphorically. "Taken and received:"—meaning that we are *active* as well as *passive* recipients. We shall see the importance of this precise language hereafter.

"By the faithful:"—meaning not "by Christians" merely, but by *faithful* Christians.

That this further limitation is intended is shewn by the wording of the last answer of the Catechism, where "a lively faith in God's mercy through Christ" is mentioned as necessary on the part of all who wish to benefit by the Lord's Supper. One of the Thirty-nine Articles makes this still more plain; but of that presently.

"The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine." Here again it is useful to complete the grammar of the sentence: "as our bodies are strengthened and refreshed by the bread and wine."

In the last answer too, a mistake is often made in allowing children to insert "*to*" before "*have*" and "*be*;" whereas these latter verbs are not *infinitive* but *subjunctive*:—"whether they repent them,"—"whether they have,"—"whether they be."

To "*be in charity with all men*," is to have no unforgiving thoughts of any.

With these few explanations in our minds we may, in our next Lesson, go on to consider and make our

own our Church's teaching about these two Sacraments.

To-day we will conclude with a prayer that God will enable us to "read, mark, learn, and inwardly digest" these familiar words of our Catechism; and so prepare us to understand the responsibility and blessedness of being brought into "this state of salvation," through Jesus Christ our Saviour.

LESSON VIII.

The Sacraments

(Continued).

WE will now go back to the opening question about these Sacraments: "How many Sacraments hath Christ ordained in His Church?"

Once, and once only, before has the word "Church" occurred in the Catechism; and that was in the Apostles' Creed, where we profess to believe in "the Holy Catholic Church." What was said there need not be here repeated. Only remember the necessary connexion between the Church and the Sacraments. Without Sacraments there could be no Church; without the Church there could be no Sacraments. It is the Sacraments that bind us together into a Church. One Sacrament admits us into her Communion; the other keeps us in her Communion. St. Paul, in the tenth chapter of his 1st Epistle to the Corinthians, sees in the Israelites in the wilderness a foreshadowing of the Christian Church; and what are the resemblances that he points to? He says, Those Israelites had all been baptized (in the Red Sea); and those Israelites had all a miraculous meat and drink supplied to them: pointing, you see, to these two things as the marks or signs of a Church, and shewing that the Israelites had them in some sort—typically at any rate.

Our Christian Sacraments are "ordained by Christ

Himself." This you can shew at once from the New Testament. Turn to the 28th chapter of St. Matthew. You there find our Lord laying His last commands upon His Apostles; and what are they? "Go ye and teach all nations," or rather, as it is given in the margin, "make disciples or Christians of all nations,"—how? by "baptizing them in (or better, *into*) the name of the Father, and of the Son, and of the Holy Ghost."

And in St. Mark you find that our Lord added, "He that believeth, and is baptized, shall be saved."

The meaning of this last word, "*saved*," has already been explained (p. 49).

Here, then, in Christ's last charge to His Apostles, we have the Sacrament of Baptism expressly ordained.

The other Sacrament was ordained by Christ at His last Supper, the night before His Crucifixion. We have four separate accounts of the institution—St. Matthew's, St. Mark's, St. Luke's, and St. Paul's—shewing what importance the Apostles attached to it. They tell us how Christ took the bread, and when He had given thanks, brake it, and gave it to His disciples, saying, "Take, eat, this is My Body: do this in remembrance of Me." And then the cup, blessing it and giving it to them, and saying, "Drink ye all of this, for this is My Blood of the New Testament which is shed for you, and for many, for the remission of sins;" "Do this, as oft as ye shall drink it, in remembrance of Me."

Now, in the whole course of the Gospel narrative we find no other outward ordinance enjoined upon the Church except these two; unless indeed it be the washing of one another's feet, when Christ said, "If I then, your Lord and Master, have washed your feet,

ye ought to wash one another's feet: for I have given you an example that ye should do as I have done to you" (John xiii. 14).

Only between this washing of the feet and those other two institutions, there was this broad difference, that with this washing of feet no special grace was connected; whereas in those other two there was. Of Baptism, we are told repeatedly in Scripture that when done in faith it is accompanied by the remission of sins. And of the outward sign in the Lord's Supper, St. Paul tells us that the Bread is the Communion (makes us partakers) of the Body of Christ, and the Cup is the Communion (makes us partakers) of his Blood. Clearly, in both cases, a spiritual value is given to the acts, which was wanting in the case of the feet-washing. Our church, therefore, is warranted in saying that two Sacraments, and two only, were ordained by Christ Himself, "as generally necessary to salvation," viz., "Baptism and the Supper of the Lord."

These words, "as generally necessary to salvation," have already been partly explained in our last Lesson. It only remains now to justify them from Scripture. This may be readily done.

Take Baptism first. In St. Mark xvi. 16 we find our Lord saying, "He that believeth, and is baptized shall be saved."

This surely justifies the Catechism in asserting that Baptism is "necessary to salvation," always remembering that the word "salvation" here must have the same meaning that "saved" had in our Lord's phrase, namely, admission into *a present state of salvation.* If a man would enter into this state of salvation, Baptism is necessary; the Church knows no other mode of entrance.

If additional warranty for this assertion be desired, it may be found in the conversation with Nicodemus in St. John iii. Nicodemus there comes to Jesus, desiring apparently to be admitted into the kingdom of God *secretly*, without any public profession. But Christ replies that this may not be. "Except a man be born *of water*, and of the Spirit, he cannot enter into the kingdom of God." In other words, "The outward and visible sign, as well as the inward and spiritual grace, is necessary for admission into this state of salvation."

We pass to the other Sacrament. Does Scripture justify equally the assertion that the Holy Communion is necessary to salvation?

In the sixth chapter of St. John we find our Lord affirming that, without a certain inward and spiritual act (which He describes as "eating the flesh and drinking the blood of the Son of Man") we *can have no life in us*. And twelve months afterwards, on the evening before his death, we find our Lord very solemnly connecting this inward and spiritual act (the act of feeding on Christ) with an outward and visible act, which He then commanded Christians to repeat continually in remembrance of Him. Such, in brief, is the Scriptural account of the institution of Holy Communion. And can any one reading it hesitate to say that compliance with this command is necessary to salvation—necessary to a Christian if he wishes to be in a state of salvation?

Accordingly, the Catechism speaks of both these Sacraments being "generally necessary to salvation."

The next question tells us what constitutes a Sacrament: "What meanest thou by this word Sacrament?" The answer gives us an admirable definition,

applying equally to Baptism and to the Lord's Supper.

A Sacrament is "an outward and visible sign of an inward and spiritual grace given unto us,—ordained by Christ Himself, as a means whereby we receive the same,—and a pledge to assure us thereof."

Observe, there are five things here to be noted in a Sacrament.

1. There must be "an outward and visible sign;" something external to us, which we can see with our eyes.

2. There must be "an inward and spiritual grace given unto us;" as this gift is inward and spiritual, it must be a matter of *faith*, and there must, therefore, be some distinct promise on which our faith may rest.

3. The sign must have been "ordained by Christ Himself."

4. The sign must be not only a sign of the grace, but also "a means whereby we receive" the grace.

5. And it must be "a pledge to assure us thereof;" that is, of such a sort as to give us a comfortable assurance that we do really receive that inward gift of grace.

When, in the two following Lessons, we proceed to the consideration of the Sacraments separately, we shall see how entirely each of them fulfils these five conditions.

We are now concerned with Sacraments in general. And the next question is, "How many parts are there in a Sacrament?" And the answer is, "Two; the outward visible sign, and the inward spiritual grace."

In this answer, you see, the Catechism calls special

attention to the first and second of the five points already enumerated. There must be an outward sign; there must be an inward gift of grace; else there can be no Sacrament. The three remaining points fix the connexion of the two, one with another: —They were connected *by Christ* Himself; the one is the *means* of the other; the one is a *pledge* of the other.

We may, or we may not, be able to give a clear account of this connexion to ourselves. But one thing is absolutely essential—that we firmly grasp the notion that a *Sacrament is made up of two things;* and that, of these two things, one is outward, to be perceived by the senses; the other inward—a thing to be believed.

The two must not be supposed to be merged into one. If we once allow our minds to blend or confuse the two, we shall be led into error.

We shall see this more plainly in the Lessons that follow.

O Blessed Lord, Who hast given Thy Church the comfort of outward means and pledges of that inward grace whereby Thou dost work within us, enable us, we pray Thee, faithfully to receive these Thy Sacraments, and thereby to be joined unto Thy Church in holy Communion, and so united unto Thee, Who, with the Father and the Holy Ghost, ever livest and reignest. Amen.

LESSON IX.

Baptism.

WE now come to the Sacrament of Baptism.

Being a Sacrament, it must be made up of those two parts which constitute a Sacrament,—an outward sign and an inward grace. "What is the outward and visible sign or form in Baptism?"

You answer, "Water; wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost."

Mark every word here. And first, *Water.*

1. It must be water; no other fluid may be substituted. *Christ* doubtless might have substituted any other element, but *we* may not. And Christ's motive in choosing water is evident: it is everywhere to be had, and it symbolizes *cleansing* or purification. This then is the first note of Baptism being a Sacrament, there is an outward and visible sign. Observe also (by the way) that the word *person* is used, not *infant.* The Catechism clearly wishes to treat the doctrine of Baptism, first as it is applied to *adults,* and afterwards to pass to the case of *infants.* This is in every way convenient; enabling us (as we shall see) to approach it from the Scripture point of view.

We have also to note that in connexion with this outward visible sign of Baptism, certain words are to be used by our Lord's ordinance:—"In the name of

the Father, and of the Son, and of the Holy Ghost." This is the threefold Name under which God is to be known in the New Dispensation. The Name under which God was known in the Old Dispensation was "JEHOVAH:" revealing simply His Personality. Under the New Dispensation something further is revealed:—the Personality is a *threefold* Personality. Still *One God*, but in that *One God* we Christians are aware of *three Divine Persons*. Christians are baptized *into* the Name of the Father, Son, and Holy Ghost. For such is the force of the original phrase of our Lord:—admitted by Baptism *into* this further knowledge of God, the knowledge of God the Father Who has created us, the knowledge of God the Son Who hath redeemed us, the knowledge of God the Holy Ghost who sanctifieth us. We are admitted, moreover, into a threefold Covenant with God, being *adopted* by the Father, *redeemed* by the Son, *sanctified* by the Spirit.

2. We now pass on to the *second* note of Baptism being a Sacrament. There is in it an inward and spiritual grace.

"What is the inward and spiritual grace?"

"A death unto sin and a new birth unto righteousness; for, being by nature born in sin and the children of wrath, we are hereby made the children of grace."

The meaning of these phrases we considered in our last Lesson. We must now consider the doctrine. The doctrine is twofold; the doctrine of *Original Sin* and the doctrine of *Regeneration*. The word *sin* may mean either *an act of sin*, or it may mean a *state of sinfulness*. In the phrase "original sin" the word is used in this latter sense. There is in all of us a twofold *taint of nature* which we inherit from Adam,—a taint

of *guilt*, and a taint of *infirmity*. The first is removed in Baptism ; the second is not removed.

The taint of *guilt*. We come into the world children of a race on which God's displeasure rests—a fallen race. But God for Christ's sake receives back into His favour all who are baptized into the Christian Church. This is that *remission or forgiveness of sins* spoken of in the Creeds as given to us in Baptism. We are transplanted out of disgrace into grace. We have a new start given us, as it were. The cloud of displeasure is lifted off, and we enter on our Christian course in the sunshine of God's favour. God translates us out of the power of darkness into the kingdom of His dear Son (Col. i. 13).

The taint of *infirmity* by which we mean a hereditary propensity to evil. This is not removed in Baptism. But as plants thrive best in sunshine, so does the Christian. The tendency to sin begins from that day forward to die within him, and a tendency to righteousness begins to grow within him. If you could take fifty baptized children and watch them closely for five or six years, and also take fifty unbaptized children, and watch them as closely, and compare the two groups, you would find far more efforts to be good in the former than in the latter. God's grace would be seen to be working in the one group far more than in the other group. It might not be so in every individual case ; for in individual cases, alas, the grace of Baptism may be thwarted and hindered by the bad influences of the home. But if you could compare one whole group with the other whole group, the difference would be evident.

You may say, "The difference is not due to Baptism, but to early training ; the probability is that the fifty

who were baptized belong to Christian homes, where good influences are brought to bear upon them, even in infancy, and hence those early efforts after goodness."

Even if this sufficed to explain it, still it would be God's grace and God's blessing working upon the child *indirectly*, through others, as God's Holy Spirit loves to work.

But close observers say that this does not suffice to explain it. Close observers tell us that seeds of good shew themselves continually in baptized children, *in spite of* the most unfavourable home influences; and so frequently is this the case that they are forced to the confession that there is working within the children themselves "an inward and spiritual grace." Rough, ungracious fathers have seen it in their young children, and have been softened by it, when nothing else could soften them,—softened and forced to confess it,—and have hidden away their own vices out of their children's sight, as if they felt that they were in a holy presence.

This "inward and spiritual grace," discernible even in young children, is the grace of Baptism,—"a death unto sin, and a new birth unto righteousness,"—testifying that, though by nature they were children of wrath like their fathers, yet they have been made by God's blessing in Baptism "children of grace."

It is grievous to think how often these movements of the Holy Spirit within them are thwarted and hindered, until at last (it may be) the old evil nature quite regains the mastery, and the grace of Baptism is all but lost and forfeited!

But even if it be so, still the "baptismal character" (as the old Fathers called it) rests upon them, meaning

the responsibility of having been *once* in a state of salvation—*once* children of grace.

Before we pass on to the two remaining questions about Baptism, it may be well to notice (what the Catechism in its brevity omits to notice) how it fulfils the other three notes or marks of a Sacrament.

3. "It was ordained by Christ Himself." Not only did Christ and His Apostles themselves baptize their followers on the banks of Jordan (John iv. 1), but, as we have already seen, Christ's last charge to His Apostles was that they should go and baptize men of all nations (Matt. xxviii. 19).

4. The outward sign—the dipping in water, or the pouring of water, with those prescribed words—is the *means* of the inward and spiritual grace, when done in faith; for Christ connected the two together by His express promise, "He that believeth, and is baptized, shall be saved." This is Christ's promise:—"If you will do the outward thing, I will do the inward thing." One depends on the other; therefore one is rightly said to be the *means* of the other. This is expressed very briefly by the word "*hereby*" in the Catechism answer.

5. And lastly, it is a "pledge to assure us thereof." Christ's faithfulness to His covenant being certain, our fulfilment of our part is a pledge that He is fulfilling His part in every case.

The outward visible thing is a kind of signal, therefore, to all the bystanders that the inward invisible thing is then and there taking place.

Thus *Baptism* satisfies all the conditions of a Sacrament.

We now go forward to the next question of the

Catechism: "What is required of persons to be baptized?"

Observe once more, it is *persons*, not *infants*. And this purposely. In the first ages of the Church, it was *adults* rather than infants that came for baptism. Infant-baptism could not be the rule until two or three generations had passed by. Hence it is that the language of the Apostles about Baptism is suited to adult-baptism rather than to infant-baptism.

And the Catechism, desiring to ground all its teaching on Scripture, commences therefore with the doctrine of adult-baptism, and from that proceeds to the doctrine of infant-baptism.

This will explain the question and answer before us. "What is required of *persons* to be baptized?" And it is answered, "Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament."

This answer seems to suppose that the persons in question are capable of repentance and faith. And, in point of fact, the Apostles always required some promise of repentance and faith in their converts before they baptized them. The Catechism, therefore, following the guidance of Scripture, lays down broadly the general rule that *repentance and faith are to be required of all persons before they can be baptized.*

But the obvious difficulty arises, "How can this general rule be adapted to the case of infants?" In nineteen cases out of twenty in our day, those who are brought to baptism are mere infants. If repentance and faith be required, "why, then, are infants baptized, when, by reason of their tender age, they cannot perform them;" that is, "cannot fulfil these two requirements."

The question appears difficult to answer at first sight; but really the answer which the Church has given to it, and acted upon, from the earliest ages, is a very simple one.

Go back to Holy Scripture: look again at the case of those adult converts, at the case of the three thousand on the day of Pentecost, for instance. "Repent, and be baptized," St. Peter said; did he wait some weeks or days for *evidence* of their faith and repentance? No; he was satisfied with their *promise*, and baptized them that very day. Look again at the Eunuch (Acts viii. 36):—he was baptized within an hour or two of the moment when he had first heard the name of Jesus; his faith and repentance were only an hour or two old; clearly St. Philip was content with his *promise*.[1] Look again at the household of Cornelius (Acts x. 48). St. Peter baptized the whole household on trust, as it were, believing in the sincerity of their promise. So St. Paul, in the case of the Philippian jailer: he and all his family were baptized "the same hour of the night" in which the earthquake happened. Clearly the Apostles, in all these cases, were content with a good promise—content to take the repentance and faith *on trust*, as it were.

The persons to be baptized *bound themselves* to repent and believe, and that sufficed.

In answer, then, to the question about *Infant-Baptism*, which, in the next generation, Christians had much oftener to consider, the Church simply said, "Why should not infants be bound as well as grown-up people? In legal matters they can be bound; their

[1] It is now admitted by almost all commentators that the verse (Acts viii. 37) was an interpolation, though a very early one. The argument above is perhaps all the stronger if we omit the verse.

trustees sign contracts for them, and they are bound by that signature as completely as if they had signed the deeds themselves. Why not so in religious matters?" So they bound them to repent and believe, others—spiritual trustees, as it were—saying the words for them.

This, then, has been for eighteen centuries the Church's practice, and it is expressed in the Catechism's answer:—Infants are baptized because they promise repentance and faith by the mouth of their sureties, which promise, when they come to age, they are themselves bound to perform—bound just as much as if they had promised it with their own lips.

That *Infant Baptism* is Scriptural may be shown thus:

Under the Old Dispensation we know that infants were admitted into Covenant when *eight days old*. Had Christ meant to exclude them He would certainly have said so. But He took pains to show that He had no wish to exclude them. He said, "Suffer the little Children to come unto Me, and forbid them not, for of such is the Kingdom of God. And He took them up in His arms, put His hands upon them, and blessed them" (Mark x. 14, 16).

Grant, O Lord, that as the dew of Thy blessing has been resting on me ever since my baptism, so I may hold myself bounden to live as a child of grace, renouncing sin, and placing all my faith and trust in Thee, through Jesus Christ, my Lord and Saviour.

LESSON X.

The Lord's Supper.

THE teaching of the Church Catechism on the subject of the Lord's Supper is clear and precise.

The faithful communicant does two things concurrently :[1]—(1) He eats bread and drinks wine,—which is a very simple thing ; (2) He feeds on the Body and Blood of Christ,—which is a very mysterious thing.

And these two things are kept distinct and separate from first to last ; what is received from the clergyman being the sign, means, and pledge of what is received from Christ.

Premising this briefly, we may proceed to consider the questions and answers in detail.

"Why was the Sacrament of the Lord's Supper ordained ?"

"For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

The word "*remembrance*" is our Lord's own word : —"Do this" (He said) "in remembrance of Me."

This first therefore : it must be to us a "remembrance" of Christ. This takes us at once to Holy Scripture. What was Christ then doing, which He

[1] "*Concurrently*" is Hooker's word, and has been helpful to many.

wished Christians thus to repeat "in remembrance" of Him?

He was eating His last Passover with His disciples in the upper chamber. He had taken pains to concentrate their attention on this last Supper as of the deepest importance. In previous years He had celebrated with them this greatest of the Jewish feasts. But this time He invested it with more solemnity than ever. "With desire I have desired" (He said) "to eat this Passover with you before I suffer" (Luke xxii. 15).

Why these more than usually impressive words? Because Christ was about to give to the meal a new and still more mysterious significance.

It had always in the Jewish Church commemorated a deliverance by the sacrifice of a Lamb. Christ purposed at this Supper to reveal to His disciples that *He* was the real Sacrifice, of which that Passover Lamb was but the type: and that the time had arrived for that Sacrifice to be accomplished. To make this plain, Christ took up the bread—the barley cake—which was on the table, and brake it, saying, "This is My Body;" and then the cup of wine, pouring it out, and saying, "This is My Blood" (or "This is the New Testament in My Blood"), "which is shed for the remission of sins."

The Apostles could not fail to understand Him. As that bread was broken, so was His sacred Body to be sacrificed; as that wine was poured out, so was His sacred Blood to be shed on the morrow.

But this was not all. Having thus consecrated the bread and wine by giving to them this new name and this deep and mysterious meaning, He bade His disciples all partake of them. They could not mis-

understand Him. Even so were Christians to be partakers of the sacrifice of His Body and Blood, drawing all their spiritual strength from that sacrifice.

If they had doubted for one moment about His meaning, the recollection of those words He had spoken, twelve months before, in the Capernaum synagogue, must have removed their doubt and made all clear. He had then said, "I am bread;" "I am the bread of life;" "I am the bread which came down from heaven; if any man eat of this bread he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world" (John vi. 35, 51).

He was now at this last Supper uttering the same deep truth over again, yet more emphatically, and connecting it for ever with an outward visible act that might be repeated.

The Apostles would be in no danger of lowering His meaning, as the Jews at Capernaum had lowered it to their own carnal level, asking, "How can this man give us His flesh to eat?" nor would they for one moment suppose that that thing in His hand was His flesh.

Moreover He said not, "this *becometh* My Body," or "this *becometh* to you My Blood," implying a change; but simply and clearly, "This is My Body," "This is My Blood." As so often in Scripture, "I *am* the Bread of Life,"[1] "I *am* the True Vine,"[2] "Thou *art* a Rock"[3] (Peter), "Hagar *is* Mount Sinai,"[4] "That rock *was* Christ:"[5]—so now, "This is My

[1] John vi. 35. [2] John xv. 1. [3] Matt. xvi. 18. [4] Gal. iv. 25.
[5] 1 Cor. x. 4. St. Augustine uses this last verse as an illustration. But I incline to believe with Bishop Harold Brown that our Translators were right to print Rock with a capital, as meaning not the rock which Moses smote, but the Rock of Ages, which is Christ.

Body, this is My Blood of the New Testament," calling the bread His Body, calling the wine His Blood.

When the Apostles saw Him break off a piece of the bread and give it to each to eat, calling it His Body, they would understand at once that He was expressing outwardly what He was at that same moment doing inwardly and invisibly :—outwardly giving them mere bread and wine indeed, but inwardly putting into their hearts that mysterious gift of which He had so often spoken, His own spiritual substance. The Church's faith, that this inward gift still accompanies the outward act, is unfolded in what follows in our Catechism, to which we now return.

Mark how carefully that first answer is worded :—

"For the continual remembrance,"—Christ's own word.

"Of the *sacrifice* of the Death of Christ." Christ, as we have seen, had stamped upon the bread and wine the idea of sacrifice by breaking the bread and pouring forth the wine, and by using them *separately*, so symbolizing the *separation* of body and soul in death.

"And of the benefits that we are partakers of:"—By making His disciples partake of the bread that He had broken, Christ taught them plainly that they were to partake in some beneficial way of His sacrifice.

"Thereby," by means of that death.

You see how very carefully the words of the Catechism are chosen to draw out the full meaning of the Lord's Supper as a *commemoration.*

We must never lose sight of the commemorative character of this Sacrament. We must never, when receiving it, or trying to understand it, allow ourselves to forget that Upper Chamber, that Paschal Feast, that eve of Good Friday.

But its commemorative meaning is not all. It is a *means of grace* as well as a *means of remembrance.* When we receive it faithfully, we not only commemorate a *past* benefit, but we also receive a *present* benefit. Else it would not be a *Sacrament* in the full sense of the term.

To constitute it a Sacrament it must (as we have seen) fulfil five conditions; and all these are plainly fulfilled by our Holy Communion as now administered.

1. We still use the outward visible sign that Christ used.

2. Christ still bestows (as we believe and actually experience) an inward and spiritual *gift.*

3. The Sacrament, as we now have it, was instituted by Christ Himself. Thank God, it has never been discontinued,—has never had occasion to be reinstituted in the Church.

4. The outward visible sign is a *means* of our obtaining the inward and spiritual gift. Christ's promise and command connect the two together. If we omit the one, we have no right to expect the other. The one, therefore, is justly called "a means" of the other.

5. And lastly, the outward act is a *pledge* to us that we receive the inward gift. We are not left to the mere sentiment and pious hope that we feed on Christ. Our merciful Lord knew well what a comfort and help to faith it is to have some outward mark or sign to assure us of His inward operations; and therefore, for this reason also, He connected the inward gift with an outward act. Doing the outward act faithfully, we feel sure that Christ is there and then giving us the inward grace. He is certain to keep *His* part of the Covenant if we keep *our* part.

We may now consider carefully the teaching of the

Catechism on this *sacramental* character of our Holy Communion.

"What is the outward part or sign of the Lord's Supper?"

"Bread and wine, which the Lord hath commanded to be received."

The Catechism teaches us (as does the Prayer-Book Office) that from first to last the bread and wine continues to be bread and wine. It is bread and wine when it is placed upon the holy table, and it is *as bread and wine* that the Lord commanded it to be received, as the Catechism here declares. After the solemn benediction of the cup, our Lord still spoke of it as wine: "This fruit of the vine," He continued to call it (Matt. xxvi. 29). So our consecration prayer, "We receiving these *Thy creatures* of *bread and wine*," implying that they are bread and wine at the moment when we *receive* them. The bread and wine therefore continues to be simply bread and wine. But while we receive this outward and visible thing from Christ's minister, we are taught, and we believe, that we receive an inward and spiritual thing from Christ Himself.

"What is" that "inward part or thing signified?"

"The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

Every word here requires careful attention. "The Body and Blood of Christ." That it is which, all unseen, our souls are receiving from Christ. On what authority do we assert this? Chiefly on the authority of St. Paul's words in 1 Cor. x. 16. St. Paul is there shewing the Corinthians the shameful inconsistency of frequenting idolatrous feasts, while also joining in

the Lord's Supper. For what is the Lord's Supper? "The cup of blessing which we bless." What is it? "Is it not" (he says) "the Communion"—*i.e.* the means of communicating to us—"the Blood of Christ? The bread which we break, is it not the Communion" —*i.e.* the means of communicating to us—"the Body of Christ?"

Then the Catechism adds, which are *verily* and *indeed*"—not in a figure only, but really and truly—"taken and received"—not received only, but *taken* and received, to shew that some active effort is needed on our part—we must put forth the hand of faith, as it were, else Christ will not give it—"by the faithful"—not by all, but by those only who have faith to take and receive what Christ offers—"in the Lord's Supper."

Some think that "the faithful" here means all baptized Christians; but it is not so, for the 29th Article declares plainly that unfaithful Christians do not receive the Lord's Body and Blood, although they may outwardly go through the form of receiving the bread and wine. And this will appear still more plainly from the Consecration Prayer, in which we *pray* that those who receive the bread and wine *may be* partakers of the Body and Blood of Christ.

But first, what is meant by this Body and Blood of Christ which the faithful verily and indeed receive into their souls in the Lord's Supper? Here we reach the real mystery—a mystery of which we may know the blessedness, though we understand it not.

In the bread and wine which we see and touch, there is no mystery. In the Heavenly Gift which we neither see nor touch, but which is as truly received, and is as really communicable to us, as the bread and wine, there is the deepest mystery.

Enough for us to believe that we are receiving, all unseen, a real gift from Christ, which nourishes our souls; and that this gift is *His very Self.* More than this we may not comprehend; but the benefit of it the simplest may know by blessed experience. What is it?

The Catechism states it admirably:—"What are the benefits whereof we are partakers thereby? The *strengthening and refreshing of our souls* by the Body and Blood of Christ, as our bodies are by the bread and wine."

Mark carefully in that question the word *thereby:* it contains the assertion that the outward and visible sign is the *means* of our partaking this inward and spiritual grace; and this (you remember) is one of the notes of its being a Sacrament.

Unless we perform the outward act commanded by Christ, we have no right to expect the inward and spiritual grace. The one is the *means* of the other.

The faithful communicant can say with St. Paul, "Christ is my life," in a sense in which the non-communicant cannot say it.

One question and answer remains, with which the Catechism concludes.

We have noticed that the Catechism limits the inward and spiritual grace of the Lord's Supper *to the faithful.* This needs enlargement; therefore the question follows:

"What is required of them who come to the Lord's Supper?"

"To examine themselves" (so St. Paul, "let a man examine himself, and so let him eat of that bread and drink of that cup," 1 Cor. xi. 28)—"whether they re-

pent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death" (we see here the value of the *commemorative* aspect of the institution before insisted on); "and be in charity with all men."

Five things are here required, and we are bidden to examine whether we have them:

1. Repentance; 2. Purpose of amendment; 3. Faith; 4. Thankfulness for Christ's atoning death; 5. Charity.

To these five requirements we shall have to recur hereafter.

O Lord Jesus Christ, Who, for the strengthening and refreshing of our souls, didst ordain this Holy Communion, grant that we may so faithfully believe Thy promise that this Sacrament may be to us a means and pledge of our Communion with Thee, Who, with the Father and the Holy Ghost, art now reigning, one God, blessed for ever!

LESSON XI.

The Theology of the Catechism.

WE have now gone through the Catechism, but before leaving it, we must go back upon three answers, which, viewed in connexion one with another, contain the doctrine of our Blessed Lord's Divinity. As the teaching here is more difficult than what we have thus far had to consider, we have left it for our closing lessons on the Catechism. It will be found especially necessary as a preparation for the study of the Litany and Communion Service; when we come to them. If you find it too difficult, you had best omit for the present these four Lessons, and pass on to the Lessons on the Order of Morning and Evening Prayer, with which Part II. commences.

Three answers of the Catechism may be said to contain especially its *Theological* teaching.

The *first* of the answers above referred to is that one near the beginning of the Catechism, which speaks of our being made in Baptism

"Members of Christ, the children of God, and inheritors of the Kingdom of Heaven."

The *second* is the answer in the last part of the Catechism which tells us that we were baptized—

"In the Name (or rather *into* the Name) of the Father, and of the Son, and of the Holy Ghost."

And the *third* is the answer to the question—

"What dost thou chiefly learn from these Articles of thy Belief?"

Possibly you have not noticed the close connexion between the *first* and *second* of these passages of the Catechism, and how clearly the doctrine of the Trinity underlies the *first*;—how, in short, the threefold grace of Baptism corresponds to the threefold Name into which you were baptized.

But so it is;—you were baptized into the Name of the Father and made His child;

You were baptized into the Name of the Son, and made a member of His Body;

You were baptized into the Name of the Holy Ghost, and received your inheritance in that Kingdom or Church in which He dwells, and of which He is (if we may reverently say it) the life and soul.

Now all this doctrine clearly goes far beyond the teaching of merely *natural* religion. If you had only natural religion to guide you, you might understand baptizing a child into the Name of God, and perhaps you might go further and consent to baptize a child into the Name of God and of His Holy Spirit, though you would be far from understanding all that was intended by this latter phrase.

So far the light of nature might lead you. But if a Churchman came and told you of One named Jesus Christ, Who was born and died some 1800 years ago, Who when leaving the earth placed His own Name in middle place between the Name of our Heavenly Father and of the Holy Spirit,—commanding His disciples to baptize their children into this threefold

Name, the Father's, His own, and the Holy Spirit's, —you would be utterly shocked, and would say, "Who or what was He Who thus dared to place His own Name on a level with that of God and God's Holy Spirit."

And yet, as you well know, this was our Lord Jesus Christ's last command to His disciples. And this, as you well know, has been the Church's teaching ever since, as in the second of the Catechism's answers that we are considering: "Water; wherein a person is baptized in (*or* into) the Name of the Father, and of the Son, and of the Holy Ghost."

What is the Church's justification? It is the doctrine of the Trinity. It is given in the *third* answer of the Catechism to which we now proceed,—the question and answer that follow the Creed.

After the Creed, you are asked, "What dost thou chiefly learn from these articles of thy Belief?" and you answer, "First, I learn to believe in God the Father, Who hath made me, and all the world; secondly, in God the Son, Who hath redeemed me, and all mankind; and thirdly, in God the Holy Ghost, Who sanctifieth me, and all the elect people of God."

If each of these Three Persons may be thus called God, then there is nothing shocking in baptizing a child in the Name of the Father, and of the Son, and of the Holy Ghost.

And that each of the Three is truly God, is plainly revealed in Holy Scripture. Let us try to set forth the Scripture evidence of Christ's divinity as we should put it before one who doubted the doctrine. If we were wise we should not rest it on single texts. Turn to the four Gospels, which tell us all we know of that mysterious Person, who eighteen centuries ago lived

for thirty-three years upon this earth. Who and what was He?

Clearly and confessedly—for this is allowed by all—the most perfect character this world has ever known, perfectly holy, and therefore perfectly sincere in every word He uttered. If we wish to know who He was, we must listen to His own words, to the account He gave of Himself. Who then did He claim to be?[1]

He claims to be greater that any of the Prophets, greater than Jonah, greater than Solomon (Matt. xii. 41), not merely David's descendant, but David's Lord (xxii. 45), one who was living before Abraham was (John viii. 58); He spoke of the glory which He had with the Father before the world was (xvii. 5); He spoke of God being His Father in a mysterious way, which seemed to the Jews who heard Him to amount to making Himself equal with God, and therefore blasphemy; and instead of explaining that He did not mean this, He asserted this equality, "I and My Father are ONE" (x. 30). When His disciples failed to understand Him, He said plainly, "I came forth from God," and am returning to God (viii. 42, xvi. 28). To have seen Him is to have seen the Father (John xiv. 9); to have known Him is to have known the Father (viii. 19); He is in the Father and the Father in Him (xiv. 10); He has all things in common with the Father (xvi. 15; Matt. xi. 27); the Kingdom of God is His Kingdom (Matt. xiii. 41, 43); the Angels are His Angels (xiii. 41, xvi. 27); all power in Heaven and earth is given to Him (xxviii. 18). He raises the dead, He will judge the dead. He forgives sin (ix. 2–7; Luke

[1] The reader may be referred to Liddon's *Bampton Lectures* for the fuller statement of the Scripture evidence, of which a mere sketch is here given. See also my *Rudiments of Theology*.

vii. 46). All men are to honour Him as they honour the Father (John v. 23). "Ye believe in God, believe also in Me" (xiv. 1), He said; "He that believeth in Me hath everlasting life" (vi. 47).

We observe that His attitude is from first to last that of one who takes these unbounded personal claims for granted. No other teacher whom the world has ever known has made claims so transcendent. Nor is there any room to suppose that we misunderstand His words; they conveyed the same awful meaning to those who heard them. That He had claimed to be equal with God was the only charge which His enemies could bring against Him. In His trial, when all other evidence broke down, the presiding judge put Him upon His oath, adjuring Him by the Living God to tell the court truly whether He was what His words seemed to imply—"the Son of the Living God;" and He accepted the oath and said "I am."[1]

Then came the crowning proof, which took away all shadow of doubt from His disciples' minds,—He had told His disciples that He should be crucified, but that on the third day He should rise again; "I have power to lay down My life, and I have power to take it again," He said. In dread uncertainty they waited for this; and the conclusive sign was given them: on the third day He was once more by their side. Not once only but again and again He appeared to them. "My Lord and my God," burst from the lips of the Apostle who most of all had doubted. And Jesus accepted his adoration.

Thus were the Apostles trained to the belief that He

[1] Mark xiv. 62. The phrase "Thou sayest" in St. Matthew and St. Luke is in Hebrew idiom equivalent to "I am"

Whom they had known so intimately was none other than the Son of God. Those last words—the commission to baptize all nations into the Name of the Father, and of the Son, and of the Holy Ghost,—seemed to them nothing strange after this training.

Never again for one hour did the faith of the Apostles waver. With joy they saw Him ascend to Heaven, with joy they worshipped Him. To have known Him was to have known God : to worship Him was to worship God. We see it in all their Epistles. With all their thoughts of God, henceforth, they blend the thought of Him, the Eternal Son of God, Whom they had seen and loved on earth.

They felt that it was life eternal thus to know God and Jesus Christ His Son. And to spread abroad this faith and proclaim this revelation they devoted themselves to lives of constant suffering.

Such, very briefly put, is the Scripture proof of the Divinity of Christ.

For three hundred years, so vivid and so personal was the Christians' faith, it seemed hardly necessary to define it doctrinally. Enough that in Jesus Christ they had learned to know God,—enough that in the Holy Spirit He was still with them, influencing their hearts.

But in the fourth century speculative minds began to ask, How can all this be? and how is this faith in God the Father, in God the Son, and in God the Holy Spirit, to be reconciled with the duty of believing that there is but one God?

Then those great Fathers of the Church, whose clear and penetrating intellects seem to have been quickened by God's Providence for this very purpose, turned back to Holy Scripture; and by the most

searching study of the words of our Lord Himself and of His Apostles, comparing and interpreting Scripture by Scripture, they defined once for all the Faith of the Church, collecting into a few simple truths all that they found revealed about the threefold Being of God.

We have it in our Creeds, which we must consider in our next lesson, in the meantime praying God that we may with all reverence approach the study of this subject, remembering that He of Whom we speak is listening to every word we use, and of every word will require us to give account.

LESSON XII.

The Theology of the Catechism

(Continued).

WE endeavoured to shew in the last lesson how profoundly our Lord's words about Himself had sunk into the minds of His Apostles. He claimed to be the Son of God; and it more and more grew upon them that He could be none other; the Son of God in voluntary humiliation, fulfilling all prophecy, born into the world of a woman, that He might redeem the world from sin. And we have seen that for two or three centuries this deep impression sufficed. Christians cared not to ask curious questions, or to reason about their faith; enough that God had visited His people according to His ancient promise, that in the Person and sufferings and resurrection of Jesus Christ, as narrated by the Apostles, the whole scheme of Old Testament prophecy found a complete fulfilment. To that generation of men this argument seemed to come with overwhelming force.

Then there was another kind of evidence, the force of which we perhaps hardly now realize.

The Lord Jesus had returned to Heaven, promising that His Apostles after He was gone should be endued with power from on high, with the power of the Holy Ghost, Who should enable them to *convince* the world

of sin and of righteousness and of judgment. The fulfilment of this promise would be a proof that He Who made the promise was really exalted to the right hand of God. And the promise was fulfilled.

Marvellously, within a single generation, the Word of Life in the mouths of those Apostles had spread and been believed throughout the Roman Empire. Such a revolution of thought, such a turning from vice to virtue, from sin to righteousness, from a desponding atheism to a bright hope in God, had never been known before. The triumphant progress of the Christian Church, convincing a whole world of sin and of righteousness and of judgment, was a standing evidence that He Whom the Apostles preached as the Divine Founder of the Church was indeed Divine.

But after the first glad surprise of such conviction, there always comes a time of reflexion, of questioning, of reaction. And so it was in the third and fourth centuries.

That a Divine Being had really visited the earth—this was not questioned. So profound an impression, working so mighty a change in men's characters and lives, could not otherwise be explained. But who was this Divine Being?

Then the Arians of Alexandria, with their oriental philosophy, began to say, "Yes, doubtless, a Divine Being has visited the earth; but we must not suppose Him to be the Supreme God; but rather one of the highest order of angelic spirits sent forth from God, assuming human form."

"No," said the Sabellians, "this Divine Being was none other than the Supreme God, Who is *One Person*, revealing Himself sometimes as the Father, sometimes as the Son, sometimes as the Holy Spirit."

Numbers even of the clergy were carried away by one or other of these two heresies. But the truth prevailed. The great Athanasius, by his powerful writings, shewed that the Arian notion was wholly insufficient to explain our Lord's own recorded words, or the prophecies respecting Him. He shewed that He ever spoke as One Who had been in the bosom of the Father from all eternity. He shewed that He could not be—what confessedly He claimed to be—the Lord of all Creation, if He were Himself a creature. He shewed by the clearest logic that if He were not God's creature then He must be not only of like substance or essence, but of the *same* substance or essence, *one* in substance or essence, with the Father. On the other hand, against the Sabellians, he shewed that though consubstantial or co-essential, yet the Son was *distinct in person* from the Father, from all eternity; for how else could God be love, unless there were in the Godhead this distinction of Persons? There never was a time when the love of the Father was not flowing forth upon the Son; and this Eternal Son of God it was Whom the Father had sent into the world to redeem it. Or how else could we understand our Lord's language about His Father, speaking *of* Him and *to* Him as a distinct Person? His clear and conclusive reasoning prevailed, and the Council of 318 Bishops assembled at Nicæa affirmed this doctrine in the words we know so well (A.D. 325).

Our Lord Jesus Christ is "the only begotten Son of God, begotten of His Father before all worlds,"—the word *begotten* meaning not a beginning of being, but rather a relation, the relation of Son to Father from all eternity;—"God of God, Light of Light,"—a

while we believe him to be the sharer of all God's thoughts and counsels, we believe Him also to be One Who can be "touched with the feeling of our infirmities;" being in all points a partaker of our human nature, though sinless. (See Luke i. 35, 43; and compare Heb. ii. 14, 17 with vii. 24.)

The Councils of Ephesus (A.D. 431) and Chalcedon (A.D. 451) refuted these heresies respectively, and defined the faith in terms similar to those of the Athanasian Creed (which Waterland assigns to this period).

That Creed lays it down: "That our Lord Jesus Christ is both God and Man; God of the substance of His Father, begotten before the worlds; Man of the substance of His Mother, born in the world." In other words, that in Christ Jesus there is a Divine nature dating from all eternity, a human nature dating from that wondrous conception and birth near nineteen centuries ago.

Thus he is "perfect God and perfect man; of a reasonable soul and human flesh subsisting." (That He had a reasonable soul, that is, a soul endowed with the same kind of reason as ours, the Apollinarians denied, it will be remembered.) "Equal to the Father as touching His Godhead; and inferior to the Father as touching His Manhood." This explains how Christ could say on one occasion, "I and My Father are one;" and on another occasion, with equal truth, "My Father is greater than I." "Who, although He be God and Man, yet is He not two but one Christ:" —though there are combined in Him two natures, yet He is one undivided Person, and not two Persons, as the Nestorians taught. "One, not by conversion of

the Godhead into flesh" (as though the Godhead had been merged in the manhood); "but by taking of the manhood into God,"—taking up into Himself our humanity in all its completeness, body, soul, and spirit, and incorporating it with His own Divinity. Therefore Christ, though combining two distinct natures, is in His Person "One Altogether, not by confusion of substance, but by unity of Person."

We observe how in this last verse, with admirable brevity, both Nestorians and Eutychians are refuted: the Eutychian confusing the substance, *i.e.* merging and losing the human in the Divine, as a drop of wine is merged and lost in the ocean;—the other, the Nestorian, denying the unity of the Person, denying to us therefore all security that the Person Whom we hope to meet in Heaven is the Person Whom the Apostles knew and loved on earth.

These definitions of our faith may seem perplexing at first. But infinitely more perplexing would have been our hopeless speculations and doubts and difficulties if we had not inherited these Creeds. Once drawn from Scripture, they serve as keys to Scripture. It is with them as with the answer to a riddle. The riddle seems utterly perplexing, till some acute mind draws forth its answer from its terms. The answer once suggested, we wonder at its simplicity. So Holy Scripture would have seemed full of deep enigmas, had not those gifted theologians of the fourth century divined their solution. We who have had their solutions familiar to us from childhood hardly realize how much we owe them.

O my God, help me in all humility to meditate on

these revelations of Thy dear Son, and to understand something of His great love to us in becoming a child of man, that we thereby might become Thy children, O Heavenly Father, through His atonement and mediation!

LESSON XIII.

The Theology of the Catechism

(*Continued.*)

THE Church's faith in the Trinity was incomplete until the doctrine of the Holy Ghost had been established.

It was confessed that our Blessed Lord had promised ere He left the earth, to send a Holy Spirit into the hearts of His disciples; and it was equally confessed that this promise had been fulfilled. But by this Holy Spirit did Scripture mean a Person or merely a Divine energy or influence?

Macedonius denied His Personality. The two Gregorys and St. Basil, the three great Fathers of the Cappadocian Church, stood forth in this controversy, and incontestably proved from Scripture that He was none other than the Third Person of the Holy Trinity. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John xiv. 16). "When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me" (xv. 26). "He shall not speak of Himself, but whatsoever He shall hear that shall He speak. He shall receive of Mine and shall shew it unto you" (xvi. 13, 14).

This was the way Christ spoke of Him, clearly as of

a Person distinct from Himself, and distinct from the Father. So afterwards the Apostle Paul spoke of Him, as prompting our prayers, and as interceding with the Father for us (Rom. viii. 15, 27).

But there was yet clearer evidence than this. If He were not a Person, how could He occupy that *third* place, on a level with the Father and the Son, in Christ's baptismal formula? Or how again could He be named as one of the Divine Three in the Apostolic benediction :—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii. 14)?

Finally, by the Council of Constantinople (A.D. 381) was laid down the doctrine of the Divine Personality of the Holy Ghost, of one Substance with the Father and Son, yet personally distinct.

The First Person of the Trinity was distinguished as *self-existing*; the Second Person was distinguished as *begotten* of the First; so the Third Person was distinguished as *proceeding* from the First, or from the First and Second. For here there was a difference of doctrine between the Eastern and Western Churches. The Eastern maintained that the Holy Spirit proceeded from the Father only; the Western believed, and still believes, that He proceedeth from both Father and Son. There is reason to think that if the word "proceedeth" were more carefully defined, the Greek Church would accept our formula.

The Creed of Nicæa had ended with the words, "I believe in the Holy Ghost." In the Constantinople Creed, to close all further controversy, the remaining words were added :—The Holy Ghost was defined to be "the Lord," equally with the Son, and the "Giver of life" (for "the Spirit giveth life," 2 Cor. iii. 6).—

"Who proceedeth from the Father"—"and the Son" the Western Church added. "Who with the Father and the Son together is worshipped and glorified:" hence the doxology after our Psalms, "Glory be to the Father, and to the Son, and to the Holy Ghost."—"Who spake by the Prophets:" this recognition of inspiration, as one of His chief offices until the Canon of Scripture was closed, is important. Since that date His chief office, in the economy of grace, as the Creed further indicates, has been to sustain the Church and her ministry, and give efficacy to her Sacraments. At the end of this dispensation His office will be to quicken once more our bodies in the general resurrection, even as He quickened Christ's Body. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

With the resurrection of the dead, and the life of the world to come, the Creed ends.

The definition of doctrine was complete. Nor have any further definitions of the Church's essential faith been since needed. So exhaustively was the work done by the master theologians of the fourth and fifth centuries.

If we now go back to those simple answers of our Catechism, with these thoughts about the doctrine of the Trinity in our mind, we shall see deeper meanings in them than when we first committed them to memory.

"Baptized in the Name," or rather *into* the Name, "of the Father, and of the Son, and of the Holy Ghost." How full of blessedness are these words now seen to be! Baptized into the Name of the Father,

being made His children by adoption. But how made His children by adoption? Because Jesus Christ "gave power to as many as received Him to become the sons of God" (John i. 12). And what is this power? He sends into our hearts "the Spirit of adoption, whereby we cry Abba, Father" (Rom. viii. 15.)

"Baptized into the Name of the Son." Does this merely mean enrolled among the number of His disciples? If Christ were a man only, this would be all that it could mean. Or if Christ, being Divine, did not truly partake our nature, then, too, this would be all that it could mean. But if Christ be the Son of God, now living at God's right hand, and if He has truly incorporated for ever our nature with His own (as the Athanasian Creed teaches us), then more than this is possible; thus the mysterious truth announced in our Catechism becomes possible,—we are made members of Christ, actually joined to Him in a mystical union. Hence it is that Christ is said (Eph. v. 29) to "love and cherish His Church, for we are members of His body, of His flesh and of His bones."

This was felt by St. Paul as he wrote it to be "a great mystery." But surely it is full of blessedness to think that, if Christ so truly partake our human nature, it must be equally possible for us to partake His Divine Nature! To make a bridge from heaven to earth is equivalent to making a bridge from earth to heaven. If Christ could come to us, then we may go to Him. This is the deep comfort of the doctrine of His Incarnation, that it makes us "members of Christ."

Lastly, "Baptized into the Name of the Holy Ghost." If Christ, when He left the earth, had left us orphans, had left us no other comforter, no Divine

Presence to abide among us, then were His Church an empty temple, a grand and glorious monument no doubt, but a monument and no more. Thank God it is not so ; God the Holy Ghost is among us, dwelling in this glorious temple. It is therefore a living temple, and it is a living Church, instinct with Divine vitality, a heavenly kingdom into which we have been baptized.

Being baptized into the Name of the Holy Ghost we are made thereby "inheritors of this heavenly kingdom,"—no more "strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord ; builded together for an habitation of God through the Spirit" (Eph. ii. 19–22).

Had we not gone so carefully into the doctrine of the Trinity we should not have seen that the baptismal formula given in our Catechism contained, wrapped up within it as it were, all the blessedness of that other answer which tells us that in our Baptism we were made members of Christ, children of God and inheritors of the kingdom of heaven ; nor should we understand the full meaning of these latter words.

O blessed God, Who hast taught us to adore Thee in Three Divine Persons, grant that as we have been baptized into this faith so we may continue stedfast therein, knowing Thee, O Father, as our Creator and Preserver ; Thee, O Son of God, as our Redeemer and Saviour ; Thee, O Holy Ghost, as our Comforter and Sanctifier !

LESSON XIV.

The Theology of the Catechism

(Continued).

IN the last lesson we saw that there lay enfolded as it were a deep doctrine in those simple words spoken over each of us in Baptism :—"I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." We saw that these words contained virtually that other answer in the Catechism which tells us that in Baptism we were made members of Christ, children of God, inheritors of the kingdom of heaven. All this was plain when the doctrine of the Trinity was unfolded. But three further doctrines have yet to be drawn forth from this Baptismal formula, —from this threefold Name of the Father, of the Son, of the Holy Ghost, into which we were baptized. These three further doctrines are expressed very briefly in our Catechism in the question and answer which follow the Creed :—

"What dost thou chiefly learn in these Articles of thy Belief?"

"First, I learn to believe in God the Father, Who hath made me, and all the world.

"Secondly, in God the Son, Who hath redeemed me, and all mankind.

"Thirdly, in God the Holy Ghost, Who sanctifieth me, and all the elect people of God."

You might not, left to yourself, have seen that all these three doctrines were contained in the Apostles' Creed. But the Catechism affirms it; and when once the doctrine of the Trinity is understood these three doctrines will be seen to flow from the Creed:—That the God of Nature is the Father of our Lord Jesus Christ; that our Lord Jesus Christ redeemed all mankind; that God the Holy Ghost is sanctifying an elect people.

The purpose of this lesson shall be to unfold the doctrines of Creation, Redemption, and Sanctification out of the Creed.

"First, I learn to believe in God the Father, Who hath made me, and all the world."

There is more in these few words than you might at first sight suppose. One who rejected the Christian's Creed might imagine that Nature was itself divine and eternal, and that God and Nature were the same thing; so that when we spoke of God's power we meant simply the forces of Nature, and when we spoke of God's will we meant simply the laws of Nature.[1] If it were so, God's power and will would have nothing *moral* in them; and we could not *love* Him. Our only motive for obeying Him would be that we found by experience that it was expedient to do so.

All this the Creed corrects; first, by that word "Father;" and next by the assertion that He is, not Nature, but Nature's Creator, and not Nature's Creator only, but the Creator of Heaven also, that is, of the world of spirits.

All this is contained in the words of the Creed. I believe that God is a "*Father:*"—not a mere Spirit

[1] This is called Pantheism. How fatal such notions are to all religion will readily be seen.

pervading nature, but a Person, and not an unknown Person, but One Whom Christ revealed to mankind as His most loving Father, willing to call us too His children ;—one therefore who may be loved as well as feared.

And, further, I believe that He is "*almighty;*" not controlled by fate or necessity, or any inevitable laws of Nature, but supreme, above all. And this for a very simple reason :

I believe that He is the "*Maker of heaven and earth;*" that is, of the world of Nature, and of the unseen world of spirit also, and therefore of *myself* too, who belongs to both.

Put shortly, therefore, the doctrine of the first Article of our Creed is the doctrine of the Creator's Personality. I believe in God the Father, Who hath made me (body and spirit) as well as all the world.

We pass on to the doctrine involved in the six facts which follow about our Lord Jesus Christ. How does the Catechism express this doctrine? "Secondly, in God the Son, Who hath redeemed me and all mankind." One who rejected our Creed might say, "I accept and believe the historical fact that 1800 years ago a man called Jesus Christ lived and died, and was believed by His followers to have risen to life again ; but the doctrine that He was (in a sense in which other men are not) the Son of God, or that He redeemed mankind except so far as He enlightened mankind, all this I deny."

But this doctrine of His Divinity (as it was explained in our second Lesson) is distinctly affirmed in our Creed. The Creed asserts that He Whom we know on earth as Jesus Christ was "God's Son ;" and not only so, but "God's Son" in a sense in which we are not, "His only Son," and therefore "our Lord."

But if this be allowed, then the doctrine of redemption will be seen to be contained in the facts that follow. For what are those facts? That the Son of God took upon Him our human nature, and in that human nature suffered and died, and *in that human nature* (mark this) returned to Heaven.

We must not lose sight of any one of these three great facts,—the *incarnation*, the *suffering* and *death*, the *exaltation in human form*;—they were each and all essential in order that Christ might lift mankind in His own Person into communion with God.

For mark how it was :—Mankind had fallen so low that in their own strength they could not rise to Heaven ; Christ said, "I will go down to earth, and so unite Myself to man, that in rising again to Heaven I shall enable man to rise thither also." But *sin* was too deep an evil to be simply cancelled by a word. It must be *undone*, in some way, expiated. Hence, the need of those atoning sufferings. And, further, man's sin had given death a mysterious power over man; from this, for some mysterious reason, Christ could only redeem man by Himself dying.

Thus all the three great facts of the Creed were needed :—

The *incarnation*, that Christ might unite Himself to man.

The *suffering* and *death*, that atonement might be made for sin, and man redeemed.

The *exaltation*, that rising He might raise mankind.

In these three facts we have the scheme of redemption.

But sin is a disease requiring *cure* as well as atonement.

Hence the need of the Holy Spirit's work of *sanctification*, following the work of Christ.

But ere we enter on this last portion of the Creed, there may yet remain a difficulty about redemption. The Catechism teaches that *all mankind* are redeemed: and St. Paul too asserts (Rom. v.) that the work of Christ was co-extensive with that of Adam. "Do all then go to Heaven?" No! all do not seek it; but Heaven is opened—made possible—to all. Whoever of all Adam's family seeks admission at those golden doors will find to his joy that the price of his admission has been already paid. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John ii. 2).

We pass on to the third and last doctrine which the Catechism finds in the Apostles' Creed. It is expressed thus: I believe, "thirdly, in God the Holy Ghost, Who sanctifieth me, and all the elect people of God." There is much of what we may call *Church doctrine* here; more, perhaps, than you might at first perceive.

One who rejected this portion of the Creed might say,—"I accept the doctrine of Christ's redemption; and I believe that whoever lays hold of that redemption by faith will be saved. But I do not believe in the necessity of the Church or of her Sacraments."

But what have we here in the Apostles' Creed as interpreted by the Catechism? The Catechism finds in this latter portion of the Creed the doctrine of an "elect people of God," sanctified in some way by the Holy Ghost." Now, in what words of the Creed is the idea of an "elect people of God" to be found? Clearly in the words "Holy Catholic Church." And where are we to look for the means whereby the Holy Ghost sanctifies this Church? In what follows apparently.

Christ intended the members of His Church to be

sanctified (1) by the washing away of their sins, and (2) by their communion with Himself. And He left behind Him two Sacraments, to be the chief means whereby the Holy Spirit should effect this: viz. *Baptism*, "one baptism for the remission of sins;" and *Holy Communion*, so called because it sustains our communion or fellowship with Christ, and if with Christ then with all who are sanctified in Him. These two privileges, then,—"the communion of saints," which is sustained by the Lord's Supper, and "the forgiveness of sins," into which we are admitted in Baptism—are the chief means whereby the Holy Ghost sanctifies the Church, or elect people of God, in this world. But His work of sanctification must, even in the best of us, be in this world incomplete; hereafter He will complete and perfect it by "the resurrection of the body and the life everlasting."

This final sanctification of the *body*, by its revival in some nobler, purer substance, is a doctrine altogether peculiar to Christianity; and has invested our bodies with an importance and claim to reverence such as no other religion gives them.

We have now unfolded the meaning of that difficult answer in the Catechism which follows the Apostles' Creed, which declares to us that the Creed contains the doctrine of a Personal Creator, of a Redeemer, of a Sanctifier.

We had before drawn forth, by the help of the Nicene and Athanasian Creeds, the doctrines of the Trinity and of Christ's Incarnation.

These five doctrines are the fundamental doctrines of our religion.

Without the doctrine of a *Personal Creator* all prayer, indeed all religion, would be impossible.

Without the doctrine of the *Trinity* the whole narrative of the New Testament would be an inexplicable enigma.

Without the doctrines of the *Incarnation* and *Redemption*, neither regeneration nor communion with God in Christ would be possible.

Without the doctrine of *Sanctification* all growth in holiness would be a vain hope.

O God, Whom truly to know is everlasting life, grant us so truly to know Thee as our Father, Redeemer, and Sanctifier, that we may never lose this confidence in Thee; through Jesus Christ our Lord. Amen.

THE OFFICES OF THE PRAYER BOOK.

LESSON XV.

Morning and Evening Prayer.

OUR six next lessons will be upon the Order for Morning and Evening Prayer. We shall notice as we go through it how very fully our Prayer Book carries out the principles of prayer and worship taught us in the Lord's Prayer.

1. Our Lord taught us to use a set form of prayer; and so, therefore, does our Church; "an Order" for Morning [and Evening] Prayer to be used "daily throughout the year," as we read at the top of the first page. None but those who have long used it can tell how its words evermore come home to the heart with an increasing fulness and freshness of meaning.

2. Our Lord taught us to speak, not individually, but as brethren, "*Our* Father," not "*My* Father." So we find our Prayer Book on its very title-page inscribed "*Common* Prayer;" prayer (that is) to be offered by many *in common*—with one *common* heart and voice—to God: and in its opening words we are addressed as "dearly beloved brethren."

3. It is "Our Father Which is in Heaven" to whom we pray. The very first time we hear His Name in that opening address He is named "Almighty God, our Heavenly Father." And the first words we utter on our knees are "Almighty and most Merciful

Father: " kneeling not to any visible thing, but before the unseen " throne of the heavenly Grace."

4. As our Saviour taught us to combine worship with prayer, to say, " Hallowed be Thy Name " as well as " Give us our daily bread," so the Church invites us again and again to rise from our knees and suspend our prayers a while, that we may sing God's praises :—

" O Lord, open Thou our lips.

" And our mouth shall shew forth Thy praise."

And immediately the swelling tones of the organ blend and sustain the measured voice of the multitude as they make their thank-offering of praise to God.

5. Notice, further, how faithfully the *manner* of the Lord's Prayer is observed throughout our Prayer Book —no lengthy meditations wearying the attention of the worshipper, but short simple Collects, or yet briefer versicles and their responses,—one single thought in each, expressed in the simplest words. Those who have been accustomed to the effusions of extemporized prayer are almost startled by the severe simplicity of our Confession : " We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." And yet what a depth of meaning there is in these monosyllables!

6. Nor is the matter less full and varied. Every petition of the Lord's Prayer finds its counterpart in some portion of our Morning Service.

We hallow God's Name in our Psalms and Canticles.

We pray for the furtherance of His kingdom in our Prayer for all Conditions of Men, that God would make His ways known unto them, His saving health unto

all nations; and more especially for the good estate of the Catholic Church which is His kingdom.

We pray that His Will may be done on earth. "Grant that we may hereafter live a godly, righteous, and sober life;" and again, "that all our doings may be ordered by His governance, to do always what is righteous in His sight."

We pray for our daily bread, "asking those things that are requisite and necessary as well for the body as the soul."

We acknowledge our trespasses, and seek for their forgiveness, in the Confession and Absolution.

We pray for guidance in our Collects for Peace; and for deliverance from evil, in the third Collect of Morning and Evening Service.

7. And lastly, all these prayers and confessions and praises are reverently offered in the never-failing mediation, and through the never-failing merits of our Lord Jesus Christ.

Thus the *principles* of prayer, drawn, as we have seen * they may be drawn, from the pattern prayer of our Blessed Lord, are all clearly worked out and exemplified in our Church's Order for our Morning and Evening Service.

But those who composed our Prayer Book, anxious above all things that our Liturgy should breathe the very spirit of Scripture, have gone further; not only is it constructed on the lines laid down by our Blessed Lord in His pattern prayer, but its language is the very language of Scripture to a far greater extent than may at first sight be perceived.

This we will briefly make plain. The Offices of Morning Prayer and of Evening Prayer require in our

* See Lesson VI.

public service about thirty minutes each. Of these thirty minutes more than one half is occupied by extracts from Holy Scripture, Psalms to be said or sung, a Lesson from the Old Testament, a Lesson from the New Testament, to be "read distinctly with an audible voice."

The shorter half of the time may seem to be occupied by Prayer Book, rather than by Bible words. And yet how much of these Prayer Book words are drawn directly from Holy Scripture. The opening Sentences are all from Scripture; the Lord's Prayer is from Scripture; the Versicles are all fragments of Psalms; the Canticles are all from Scripture except one—the Te Deum; the Apostles' Creed is a summary of Scripture facts; the Collects are almost all, as we shall see, in Scriptural language. The final blessing is a verse of Scripture. It may be said generally that the only passages of Morning and Evening Prayer which are not taken from Scripture are the opening Exhortation, the Confession and Absolution, the Te Deum, and the concluding Collects.

Further, it should be carefully observed that by far the larger portion of these Offices is put into the mouth of *the people*.

The people join with the Priest in the Confession, in the Lord's Prayer, and in the Creed. One half of the Versicles are theirs; the chanting of the Psalms and Canticles when sung (and, when read, their alternate verses), are left to them. A layman may read the Lessons.

In point of fact, the only portions which are said by the Priest alone are the Exhortation and the Absolution; for in the Collects, though his voice alone is heard, yet he is but the people's spokesman, as their loud "Amen" at the conclusion of each testifies.

Thus does our Church give to the whole congregation an active share in the order of public worship, making them not listeners or spectators merely, but a living choir of worshippers, on whose voice God's Minister depends for more than half the service. So completely does the Prayer Book seek to realize the idea of *common* or *united* prayer, enjoined by the "Our Father" of our Divine Pattern.

To this same purpose, to enlist and sustain the hearty interest and partnership of all in their great act of united worship, our Church provides that the attitude of the worshippers should be continually varied; we stand to sing God's praises, we kneel to Him in prayer, we may sit to listen to His Word.

Alas! that so often the intention of our Lord and of His Church should be defeated by our carelessness and listlessness, neglecting and leaving blank our share in the Liturgy, and sitting through the prayers as though we had no share in them!

That we are not more shocked by this irreverence can only be explained by the deadening effect of long habit.

If a stranger from some foreign land were to enter one of our high-pewed churches at the moment of the general Confession, and on asking what was going on, were to be told that the whole congregation was bewailing their sins and imploring God's forgiveness, he would refuse to believe it. "What!" he would say, "with no expression of sorrow on the countenance, no attitude of humility, but sitting comfortably and very much at their ease on their cushioned seats? They may be watching yonder clergyman while he makes confession for them, but that they are feeling any real sorrow for their sins, or conscious of being before the throne of God and in His presence-chamber,

or taking any part whatever in what is going on except as mere listeners, that I will not believe."

Contrast with this the effect of the Church's worship on a stranger in the earlier and more devout age, as described by the Apostle St. Paul. In his Epistle to the Corinthians he describes the effect of their united worship on an unbeliever, entering by chance; how he is convinced at once of their sincerity by what he sees, and he is conscience-stricken by their evident devotion. "He is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth" (1 Cor. xiv. 24, 25).

We may be thankful that at length we English people are awakening to a sense of our irreverence; and soon, we may hope, a man will be as much ashamed of sitting through the affecting words of our Confession, as he would be of any other gross impiety towards the great God Who made him.

If the voice of the congregation rose and swelled in this Confession "like the voice of many waters;" if no lips were silent in the Psalms, if the Amen came from the heart of all at the close of each prayer; if the Priest's blessing, "the Lord be with you," drew forth from every one present the response, "And with thy spirit;" if all stood together, and knelt in prayer together, we should feel, as we have seldom felt, the beauty and the eloquence and the fervour of our English Liturgy.

Teach us, O Lord, to rejoice more heartily in the strength of our salvation! May we come before Thy presence with thanksgiving, and shew ourselves glad

in Thee with Psalms! Whenever we enter Thy courts, O let us worship and fall down and kneel before Thee, the Lord our Maker! For thou art our Lord God, and we are the people of Thy pasture, and the sheep of Thy hand! Grant this, O Lord, for Jesus Christ's sake.

LESSON XVI.

Morning and Evening Prayer

(Continued).

IN this and the four following lessons we will go carefully through the Order of Morning and Evening Prayer, adding such explanation as may seem to be needed. For our duty towards God, as we have seen, is to worship him with all our *mind*, as well as with all our heart and soul and strength; and St. Paul says, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."

It is a strange thing that some Churches have departed so widely from the Apostolic pattern, that the public prayers are offered in a dead language not understood by the people. Let us beware, lest from ignorance and want of due pains to inform ourselves, any of us, too, be found to be using words with our lips that convey no real meaning to our heart and mind. It is astonishing how, from habit and familiarity, we may for years use words without ever considering whether we really attach any meaning to them.

We have time for a short private prayer on entering church, before the service begins. Let us use it to ask God's help in this matter:—O God, help me to feel that I am now before Thy throne of grace; help me to worship Thee in holy fear, not with my lips

only, but with all my heart, with all my mind, with all my soul, and with all my strength, in the Name of Jesus Christ, my Lord.

The first words we shall be called upon to utter aloud in Church will be a confession of our sins; but that this may come really from the heart, observe how carefully God's Minister prepares us for it. He first endeavours to awaken a sense of sin within us by reading a few carefully selected penitential texts of Holy Scripture; and then he addresses to us an exhortation to confession and repentance, grounded upon these texts.

A text from Ezekiel reminds us that it is never too late to turn to God; four verses from the Psalms bid us "acknowledge our transgressions," and pray God to "blot out" our iniquities from His Book where all things are written, remembering that a broken heart is the sacrifice that God loves best, and that none can stand on his own merits before God's judgment-seat.

But, as Joel warns us, our repentance must be sincere, not outward only, but heartfelt; so shall we find God slow to anger and of great kindness, repenting Him of the evil,—that is, revoking the sentence which had gone forth against us. The Prophet Daniel tells us that we are rebellious and disobedient; Jeremiah bids us pray God to correct us, not in wrath, but with the moderation of a judge. The Baptist calls us to repentance; Christ Himself, in His Parable of the Prodigal, supplies perfect words for our resolve; His Apostle assures us that if we only confess our sins, God will be faithful and just,—that is, true to His covenant in Christ,—and will forgive our sin.

In these and sundry (many) other places—so the exhortation begins—does Holy Scripture move us to

confession. We must not *dissemble* our sin, that is, pretend that we have no sin,—disguise or *cloke* it,—but confess it humbly, more especially when we meet together in church. Then we are briefly reminded of the chief purposes for which we have come to church: —(1) confession, which has been already mentioned; (2) to render thanks for the great benefits that we have received at God's hands; (3) to set forth God's most worthy praise; (4) to hear God's most holy Word; (5) to ask those things which are requisite and necessary as well for the body as the soul.

Having thus prepared us by quotation from Holy Scripture and words of exhortation, the Minister prays and beseeches us to accompany him "with pure heart and humble voice unto the throne of the heavenly grace," saying after him each sentence of the Confession.

We have all been *standing* hitherto, listening to our Minister; now, being about to speak to God, we are bidden in the Rubric[1] *to kneel.* It is called a *general* Confession, being not meant for private individuals but *for all*, "to be said of" (old English for *by*) "the whole congregation," repeating the words, clause by clause, "after the Minister," and "*all kneeling.*"

The words of this Confession, as was remarked in the last lesson, are so perfectly simple that the youngest child in the church can follow them. The sentences are short and of the easiest construction. Six of them are confessions,—"We have erred," "we have followed," "we have offended," "we have left undone," "we have done," "there is no health in us."

Then follow three cries for mercy, equally simple:—

[1] These side-directions are called *Rubrics*, being often printed in red letters to shew that they are not part of what is said aloud.

"Have mercy on us," "spare," "restore;" and it concludes with an earnest prayer for help to amend.

The language, too, is throughout an echo of Holy Scripture:—"All we like sheep have gone astray: we have turned every one to his own way" (Isa. liii. 6); "Neither is there any health in my bones by reason of my sin" (Psa. xxxviii. 3); "Let them say, Spare Thy people, O Lord" (Joel ii. 27).

Before we leave this Confession we must learn from it a most important lesson. Does it occur to any of us that its language is too strong, that for a young person who has not yet fallen into any grievous sin it seems an exaggeration to say he is a "*miserable offender?*" If any think so, let him look again into his heart and examine it afresh by the standard here set before him:—"We have strayed from Thy ways." Which way do I usually follow? My own or God's way? If I am apt to go my own, is not that straying from God's way? Again, what influences me most in my plans, a desire to please God or a desire to succeed in life, or to win the praise of men? If the latter, am I not "following too much the devices and desires of my own heart"? Again: "We have offended against Thy holy laws;" is that too strong? Take the law of purity in word and thought as well as action, or the law of truthfulness, am I not sometimes an offender? Or if any be really so careful of their conduct that they can honestly say they have seldom "done those things which they ought not to have done," yet there remains that other test: how about "*leaving undone* those things which they ought to have done"? Can any say he is clear of blame here? What have I done in the last few days to promote God's glory? How often have I thought of God

through the hours of the day, between my morning and evening prayer? Alas! there will now crowd upon our remembrance time after time when we have missed opportunities of good, neglected means of grace, forgotten God when we ought to have remembered Him. And if we are content to go on caring so little for God six days out of seven, or eleven hours out of twelve, can we expect God to care much for us? Miserable offenders! The phrase seems hardly too strong now. The standard of the Prayer Book is higher than our standard, and it is well; for ours is lamentably apt to fall low from a kind of spiritual indolence. St. John was right: "If we say that we have no sin we deceive ourselves, and the truth is not in us!" But what follows? "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And this is what God's Minister declares in the Absolution that follows.

The word "Absolution" means originally a "loosening." Sins are likened to bands or bonds, both in Scripture and in the Prayer Book. When they are forgiven they are said to be "loosed," when they are unforgiven they are said to be "bound." So in one of our Collects we say, "Though we be tied and *bound* by the *chain* of our sins, yet let the pitifulness of Thy great mercy *loose* us." This phrase, "binding and loosing," carries our thoughts at once to words of our Lord in the 18th chapter of St. Matthew, where He tells His future Church how they are to act in cases where one of their number has committed an offence against the rest. "If thy brother shall trespass against thee, go and tell him his fault between thee and him *alone*" (*i.e.* expostulate with him privately); "if he

shall hear thee, thou hast gained thy brother" (thou hast brought back thy fellow Christian into harmony with the Church). "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (so giving more authority to the expostulation); "and if he shall neglect to hear them, tell it unto the *Church*" (*i.e.* report it to the officers of the Church). "But if he neglect to hear the Church, let him be unto thee as an heathen and a publican" (that is, let him be excommunicated—excluded from the Church until he repent). Then our Lord adds, "Verily I say unto you, Whatsoever ye shall *bind* on earth shall be bound in heaven, and whatsoever ye shall *loose* on earth shall be loosed in heaven;"—meaning clearly that the Church's sentence—excommunicating, or re-admitting on repentance—shall be ratified by the invisible Head of the Church; "for" (Christ adds) "where two or three are gathered together in My Name, there am I" (though invisible) "in the midst of them." And this promise (that the decisions of the Church shall be ratified by Christ) was repeated very solemnly by the risen Lord on the first Easter Day, when He breathed on the Church of the upper chamber, and said "Receive ye the Holy Ghost."

Confident, therefore, that the Church has authority thus to "*bind*" or "*loose*," that is, to withhold or to grant pardon to such as sin against the Church's harmony, and desiring wisely to exercise this discipline through her chief officers, to whom it has been delegated in their ordination, the Church has ever since entrusted the power of "*absolving*" to her fully ordained priests. In the form of absolution which we are now consider-

ing, the Church's absolution is promised *generally* to all who "repent truly, and unfeignedly believe God's holy Gospel." The exercise of this authority in individual cases we must consider hereafter. Enough has been said to explain the form of Absolution which follows the Confession.

The Priest (it must not be a deacon, but a priest or elder, as you will see by the rubric) is to pronounce it standing, the people still kneeling as penitents.

He then declares that God hath given power and commandment (in the passages above referred to) to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins: "He (God) pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." And then he goes on to exhort them all to pray that the Holy Spirit may help them thus truly to repent, and may ratify (according to Christ's promise) what the Church is now doing. The concluding words are strikingly beautiful, "that the rest of our life hereafter may be pure and holy, so that at the last we may come to His eternal joy."

O Lord, open my eyes that I may see Thy holiness and my own sinfulness; and may so truly confess my sin that I may remain in communion with Thy Church, and at the last come to Thy eternal joy through Jesus Christ my Lord!

LESSON XVII.

Morning and Evening Prayer

(Continued).

THE old Liturgy began with the Lord's Prayer, but the divines of 1552 thought it better that there should be some preparation before the most sacred prayer was offered, and therefore placed before it, by way of introduction, the Exhortation, Confession, and Absolution, which we have been considering.

The Rubric now bids the Minister kneel as well as the people, and say the Lord's Prayer, not as in old days in a low voice on behalf of the people, but *with an audible voice*, so that all may repeat it with him. And this manner of saying it is to be observed "wheresoever it is used in Divine Service." Thus the Reformers took pains to make it clear to the laity, that they might themselves approach God boldly as a covenanted people: "a chosen generation, a royal priesthood, an holy nation, a peculiar people," as St. Peter expresses it (1 Pet. ii. 9).

The manner of saying the Lord's Prayer (it will be observed) is different from the manner of saying the Confession. In the Confession the Minister spoke each clause first, and then paused while it was repeated by the people. In the Lord's Prayer the rubric directs the people to repeat each clause, not *after*, but *with* the Minister.

It may further be noticed that wherever the Lord's Prayer is followed by a service of *praise* (as here) or thanksgiving, the doxology is added: "For Thine is the kingdom, the Power, and the Glory, for ever and ever." But where the Lord's Prayer is followed by other prayers the doxology is omitted. You will remember that the doxology is omitted in the Revised Version of St. Matthew, as well as in St. Luke's Gospel. It appears to have been a *liturgical* addition to the prayer dating from the earliest age; and we do well to retain it.

The versicles that follow, spoken alternately by the Minister and the people, are fragments of Psalms:—

In Psalm li. 15, we find, "Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise."

In Psalm lxx. 1, "Haste Thee, O God, to deliver me: make haste to help me, O Lord."

These versicles have been used as an introduction to the Church's service of praise for 1200 years at least. Being verses from the Psalms, they are followed by the *Gloria Patri*, according to the general direction that this threefold ascription of glory shall always be repeated after the Psalms.

So familiar is this doxology, or ascription of glory, at the end of our Psalms as used in the Prayer Book, that we may have never paused to consider its special meaning. There is in fact a great deal of doctrine in it. Not only do we in these words give glory to the Father, and to the Son, and to the Holy Ghost, but in the second verse we affirm that such glory has been rendered, and will be rendered, to the blessed Trinity through all eternity. Thus it is a distinct profession of faith in the co-eternity of the Father, Son, and Holy Ghost.

One who denied that the Son was co-eternal with the Father, could not say, "as it was in the beginning." And, in fact, we know from history that the Arians declined to use the doxology. Thus its purpose becomes plain. The Church seems to have thought that the Psalms being taken out of the Old Testament, could not be used as Christian hymns, unless some distinctly Christian addition was made to them,—and hence the doxology.

One of the Psalms (the 95th) has been selected as a kind of introduction to all the Psalms of the day—morning and evening; we use it daily therefore in the Morning Service. It is an invitation to all present to join in this service of praise, with a warning (in the latter portion) that as the Israelites, by refusing to listen to God's voice, forfeited their promised land, so the Christian may even now forfeit the rest that remaineth for the people of God.

It will be perceived by all careful readers, that this and all the Prayer Book Psalms differ slightly from the Psalms as given in the Bible. The explanation of the difference is this: When the Prayer Book was settled by the Reformers of the sixteenth century, all portions of Scripture embodied in it were taken of course from the Bible version then in use—Cranmer's Bible as it was called (Cranmer's revision of Tyndale and Coverdale's translation of 1535). In the next century, when a fresh translation of the Bible was made, this new and more correct translation was substituted for the older one in the Epistles and Gospels; but the Psalms were allowed to remain in the older version, the choirs being familiar with it, and its language being more musical for chanting.

The differences between the two versions are not

very important. We will place the two versions of this 95th Psalm side by side :—

OLDER PRAYER BOOK VERSION.	NEWER BIBLE VERSION.
1 O come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.	O come, let us sing unto the Lord ; let us make a joyful noise to the Rock of our salvation.
2 Let us come before His presence with thanksgiving : and shew ourselves glad in Him with Psalms.	Let us come before His presence with thanksgiving, and make a joyful noise unto Him with Psalms.
3 For the Lord is a great God : and a great King above all gods.	For the Lord is a great God, and a great King above all gods.
4 In His hand are all the corners of the earth : and the strength of the hills is His also.	In His hand are the deep places of the earth ; the strength (or heights) of the hills is His also.
5 The sea is His, and He made it : and His hands prepared the dry land.	The sea is His, and He made it ; and His hands formed the dry land.
6 O come, let us worship and fall down : and kneel before the Lord our Maker.	O come, let us worship and bow down ; let us kneel before the Lord our Maker.
7 For He is the Lord our God : and we are the people of His pasture, and the sheep of His hand.	For He is our God ; and we are the people of His pasture, and the sheep of His hand. To-day if ye
8 To-day if ye will hear	will hear His voice,

His voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;	Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness,
9 When your fathers tempted Me, proved Me, and saw My works.	When your fathers tempted Me, proved Me, and saw My work.
10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways ;	Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways ;
11 Unto whom I sware in My wrath : that they should not enter into My rest.	Unto whom I sware in My wrath, that they should not enter (Heb. if they shall enter) into My rest.

It will be seen that the last four verses are the words of Jehovah. The words, "To-day, if ye will hear His voice," should perhaps be rendered, "Oh that ye would now hear His voice;" that voice which saith "Harden not your heart, as at Meribah, and as in the day of Massah in the wilderness, when your fathers tempted Me, proved Me, and saw My work."

The allusion is of course to the sin of Israel in the first year of their wandering, when they doubted God's word, and said, "Is the Lord among us or not?" (Exod. xvii. 7.) This desire for some test or proof of God's power or presence is called a *tempting of God* in Holy Scripture. The punishment was the "forty years" of wandering alluded to in the tenth verse, none of that elder generation being allowed to enter

into the rest of God's promised land except Joshua and Caleb.

We have a Christian commentary on this Psalm in the 3rd and 4th chapters of Hebrews; and the lesson there drawn from it is intended to be our lesson here in the Prayer Book: "Let us therefore fear, lest a promise being left us of entering into God's rest, any of us should come short of it . . . . after the same example of unbelief. . . . . Let us therefore come boldly unto the throne of grace" (as the first part of the Psalm invites), "that we may obtain mercy, and find grace to help in time of need."

Our remarks on this 95th Psalm may perhaps serve to explain how generally we are intended to adopt these old Hebrew Psalms as Christian hymns.

They have been the Prayer Book and Hymnal of the holiest men for more than two thousand years.

Our Blessed Lord and His Apostles were continually quoting from them, and adopting their language. We find in them songs for our joy, sighs for our sorrow, confessions of our sin, prayers in every time of need, thanksgivings for all our blessings, outpourings of praise, the most affecting cries for mercy; we find a mysterious sympathy with our infirmities; we find both warning and encouragement, a whole treasury of devotion; and, what is more, the deeper we search into their secret meaning, the more clearly do we see that their voice is not the voice of David, nor of any child of man, but the voice of Him Who is interceding for the penitent, and judging the impenitent, before the Throne of God.

This last thought is the explanation of much that we might find perplexing in the Psalms: Those fear-

ful imprecations (in the 69th and 109th Psalms for instance) in the mouth of the Hebrew Psalmist were merely proofs how little he understood the new commandment of love which Christ in after ages taught His Church. But when the Christian in his devotions reads these words, he does not for one moment adopt them as his own, but sees in them the words of One Who thus promises to "avenge His saints," and who thus declares to us how He will one day purge from His Church all who are hopelessly impenitent.

Once the Apostles saw their Lord with a scourge of small cords, in holy indignation, driving a crowd of impious traders from the courts of His Father's House. The words of the 69th Psalm seem to have come vividly to their mind: "The zeal of Thine house hath eaten Me." They were perceiving, as they had never before perceived, the true meaning of all those latter verses also: "Let their table be made a snare to take themselves withal; and let the things that should have been for their wealth be unto them an occasion of falling. Let their eyes be blinded, that they see not; and ever bow down their backs. Pour out Thine indignation upon them; and let Thy wrathful displeasure take hold upon them."

Such is the meaning which our Prayer Book would have us to attach to this same Psalm when we use it in our Service—a fearful warning for all who dare to enter God's Courts, and pretend to honour Him with their lips when their heart is far from Him!

O blessed Lord, help me whenever I enter the courts of Thy house to lay aside all worldly thoughts; and with a pure heart to sing Thy praise in these holy Psalms, through my only Saviour Jesus Christ, Thy Son!

LESSON XVIII.

Morning and Evening Prayer

(Continued).

AFTER our Confession, Absolution, and Psalmody, we open God's Word, and two lessons are read to us—one from the Old Testament and one from the New. The Reformers, anxious that "the pure word of God" should be understood by the people, not only translated it into the English tongue, but restored also "the godly and decent order of the ancient Fathers" (as Cranmer tells us in his preface), whereby "all the whole Bible, or the greatest part thereof, should be read over once every year; intending thereby that the Clergy . . . should (by often reading and meditation in God's Word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of Holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of His true religion."

To give effect to this continuous reading of both Testaments the Calendar was constructed, and has from time to time been revised,—the last revision being in 1871. By following this Calendar we read over the Old Testament once in the course of the

year, omitting such chapters or parts of chapters as are unsuitable for public reading, and reserving the prophet Isaiah for the last six weeks of the year, as being peculiarly proper for the Advent Season.

The New Testament is so appointed as to be read over *twice* in the course of the year,—omitting some chapters of the Apocalypse as too difficult to be popularly understood.

In the early half of the year the four Gospels are read in the Morning Service, and the Acts and Epistles in the Evening Service; in the latter half of the year the Acts and Epistles are read in the morning and the four Gospels in the evening. Thus one who was able to attend morning daily prayers only would hear the whole of the New Testament read over once in the year; and so would one who came to evening prayer only.

Proper Lessons out of the Old Testament are appointed for *all* Sundays and Holy-days. For *five* Sundays and most Holy-days there are *Proper* Lessons out of the New Testament also. In the case of the Holy-days and those five Sundays the Proper Lessons have special reference to the day or season.

The wise order of reading daily a portion of the Old and a portion of the New Testament, restored by Cranmer, is mentioned by Justin Martyr in the second century as being then the practice of the Church.

Between the First and Second Lesson the Congregation stand and chant or sing a canticle. In the Morning Service it must be either the "*Te Deum*" or the "*Benedicite.*" In the Evening Service it must be either the "*Magnificat*" or the "*Cantate Domino.*"

On each of these Canticles a few words must now be said. They all receive their names from the Latin words with which they began in the ancient service

books: for these same Canticles have been in use in their present position from very ancient times.

1. The *Te Deum.* This hymn of praise, one of the noblest, if not the very noblest, in any language since the time of the Apostles, seems to have been composed in the fifth century, and has been used ever since in the public worship of the Western Church. Of its twenty-nine verses, ten are ascriptions of praise; nine are a confession of faith, and the concluding ten are a prayer.

In the opening ascription of praise, the Church associates herself with all the powers of heaven and earth to join in their worship, re-echoing the Angelic hymn, the "Holy, holy, holy," which Isaiah and St. John both heard in vision: and then calls upon the glorious choir[1] of her Apostles, the goodly company of her prophets, the white-robed[1] army of her martyrs, to join in the solemn chant.

The Confession of Faith begins with the Father of infinite Majesty, the adorable true and only Son, the Holy Paraclete the Spirit. Then turning in adoration to Christ, we proclaim Him the King of Glory, the Everlasting Son of the Father; He, when for our deliverance He would take upon Him Manhood,[2] did not refuse to be born of the Virgin; He, after crushing the sting of death, opened the heavenly kingdom to believers; He, seated at the right hand of God, in the Glory of the Father, is thence to come (as we believe) to be our Judge.

The prayer is that He will help His servants, redeemed by His precious blood; enrol them among His saints; save His people, bless His heritage;

[1] Such is the literal rendering of the words as they stand in the Sarum Liturgy.

[2] The mistranslation of this sixteenth verse in our Version is much to be regretted.

govern them and lift them up for ever. Then, with marvellous pathos, in the concluding verses, as though this soaring rapture had been sustained too long, with drooping wing the Psalm collapses ; and in a threefold *Miserere* we cry for mercy, lest we perish everlastingly.

2. The *Benedicite.* In our first Prayer book, the Reformers seem to have thought the Te Deum too jubilant a Psalm for Lent, and therefore appointed for that season the "Song of the Three Children," used by the Jews of old. It was a hymn of praise supposed to have been sung by Shadrach, Meshach and Abednego, the three royal *youths* (unfortunately translated "children"), when committed to the flames by Nebuchadnezzar, as we read in Daniel iii. In the hymn they are called, not by their Chaldæan, but by their Hebrew names, "O Ananias, Azarias, and Misael, bless ye the Lord : praise Him and magnify Him for ever."

3. The *Magnificat.* The Blessed Virgin's hymn of thanksgiving, taken from the first chapter of St. Luke, is appointed to follow the first Lesson in the Evening Service. So far as we can learn, the Western Church from the very earliest ages has sung this hymn at Vespers. All may see how appropriate it is in this place. We have just closed our Old Testament, and the Blessed Virgin's inspired words remind us how faithfully God fulfilled the promises made to the forefathers of her people. This hymn seems to have been poured forth from her full heart in reply to her cousin Elisabeth's salutation. As it stands in our Prayer Book its words are taken (like the Psalms) from the older translation of the Scriptures. Some of the expressions will be found more accurately rendered in the Authorized Version of our Bible. For instance :—

In the 1st and 4th verses, the word "magnify" should not be repeated in two such different senses; in the 1st verse it is "magnify" or praise, in the 4th verse the word in the original is different, and is properly rendered in our Bible "Hath done to me great things."

In the 2nd verse, "lowliness" is better rendered "low estate." In the 7th verse, again, the word rendered "humble and meek" is more accurately given in our Bible "them of low degree," as opposed, not to the proud, but to the *mighty*.

Seat is *throne* in the original. *Holpen* is the old form for *helped*.

If it be asked in what sense we adopt Mary's words as an expression for our own thoughts in daily worship, the answer is obvious: Mary in her lowliness, her purity, her trust in her Saviour, is an almost perfect example of what the saint of God should be. Her words therefore are well chosen to sustain the standard of the Church's devotional life in all ages.

4. As a substitute for the *Magnificat*, the 98th Psalm, called from its opening word the *Cantate*, may be used. This Psalm, like the Magnificat, reminds us how God has fulfilled to us Christians those promises made of old to "the house of Israel," of which we have been reading in our Old Testament Lesson.

Shawms were wind instruments; in our later translation of the Bible it is rendered "*cornet*"—"with trumpets and sound of cornet." The cornet was a *horn;* whereas the shawm was more like a clarionet.

"Let the floods clap their hands:"—whoever has been where the sea eddies over some sunken rock, and has seen two waves meeting and running into one, and tossing their spray on high, cannot fail to appreciate the beauty of this verse.

All nature is called on to join in the Church's hymn of praise, as in the *Benedicite* of the Morning Service.

After the reading of the Second Lesson there always follows another Canticle :—in the Morning Service the *Benedictus* or *Jubilate;* in the Evening Service, the *Nunc Dimittis* or *Deus misereatur.* Of these four Canticles also some explanation may be useful.

1. The *Benedictus* is the Thanksgiving of John the Baptist's father, taken, like the *Magnificat,* from the 1st chapter of St. Luke.

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying . . ." The differences between the older translation of the Prayer Book and the more recent translation as given in our Bible are not important. The Bible version renders the sense clearer, making the words "that He would give us" (or rather "grant us") belong to the following verse. Also in the 10th verse, "by the remission" is more accurate than "for the remission." There should be no stop at the end of this verse, the remission of sins is through the tender mercy of God, whereby the Day-spring (or *Dawn of the Messiah's Day*) hath visited us. We cannot do better, on closing our New Testament lesson, than raise those same old strains which welcomed the first Dawn of the Gospel.

As a substitute for the *Benedictus* the 100th Psalm is appointed.

2. The *Jubilate.* In this jubilant Psalm—too jubilant for penitential seasons, in which the Benedictus should always be used—we praise God, first, for our Creation; and secondly, for taking us into that Covenant of which we have been reading in the New Testament.

3. In the Evening Service, we sing after the Second Lesson another hymn from the opening of St. Luke's Gospel, the *Nunc Dimittis*, as it is called. It was the utterance of the aged Simeon, when, at the close of his life, he was permitted, according to God's promise, to take up the Holy Child in his arms. Numbers of people carelessly misunderstand the opening words, taking them to mean "Lord, now *let* thy servant depart,"—a prayer for release: whereas, what Simeon says is, "Lord, now thou art letting me depart in peace, according to Thy promise, for mine eyes have seen the fulfilment of Thy scheme of Salvation."

Very fitly do we sing this same hymn immediately after seeing in our Second Lesson how this Salvation was accomplished: and the more so as we are among those Gentiles to whose illumination St. Simeon specially points.

4. *Deus Misereatur.* As an alternative we have the 67th Psalm, also used very fitly here, as it is a prayer for the spread of God's truth over the whole earth: on all missionary occasions it is specially appropriate.

O God, Who by the mouth of these Thy Prophets and Apostles hast declared to us Thy truth, increase our thankfulness for this Thy great mercy, and make Thy way known upon earth more and more, Thy saving health among all nations; grant this through Jesus Christ our Lord.

LESSON XIX.

Morning and Evening Prayer

(Continued).

The Athanasian Creed.

ACCORDING to the ancient usage of the Church, the Creed and Lord's Prayer are repeated after the Psalms, Lessons and Canticles. The Creed seems to sum up the teaching of those Holy Scriptures that we have been reading ; and the Lord's Prayer seems to shape those Lessons into prayer.

"When we repeat the Creed it is customary to turn towards the east, that so, whilst we are making profession of our faith in the Blessed Trinity, we may look towards that quarter of the heavens where God is supposed to have His peculiar residence of glory. When we come to the second article in this Creed, in which the Name of Jesus is mentioned, the whole congregation makes obeisance, which the Church expressly enjoins in her 18th Canon" (Wheatly on the *Common Prayer*).

As the Apostles' Creed and Lord's Prayer have been already explained, we need not now dwell further upon them. But there is another Creed or Hymn appointed to be used instead of the Apostles' Creed about once a month in the course of the year, called the *Athanasian* Creed, or *Quicunque Vult*, of which some explanation may here be given.

As first sight this may seem a difficult Creed to understand; but a thoughtful Christian will confess that there is a statement in the Apostles' Creed which, if it stood alone, would be far more difficult of comprehension than anything in the Athanasian Creed. It is this: that "Jesus Christ, God's only Son, our Lord, was conceived by the Holy Ghost and born of the Virgin Mary." It has been well remarked, that if this and abrupt statement of the deepest mystery of our brief faith stood alone, without any other Creed to explain it, we might well find it full of perplexity. For instance:—

This mention of a Son of God, Who is to be worshipped as "Our Lord,"—how is this to be reconciled with our belief in one only God?

Again, how could Jesus Christ be at once divine, and therefore from all eternity, and yet born of a human mother near nineteen centuries ago?

When questions like these came to be asked, it became plain to the Fathers of the Church that some further explanation was needed; and this explanation is given to us in the Athanasian Creed, and is intended to shew that the Doctrine of the Trinity, though *beyond* reason, is not *contrary to* reason. It was drawn up apparently for the instruction of converts seeking admission into the Christian Church.

It begins by telling them very solemnly that "whoever wishes to be safe," *i.e.* admitted into the Christian Church (into "a state of salvation" as our Catechism expresses it), must first of all hold the Catholic faith." And it goes on to warn them that "except every one" (so admitted) "do keep this faith whole and undefiled without doubt he will perish everlastingly:" in other words, that the Church knows no other way of salvation whatever.

Then the explanation of the Catholic faith follows for their instruction; here therefore (at the third verse) the Creed itself properly begins.

It is from beginning to end a clearing up of perplexities in the minds of converts to the Christian faith.

1. The first perplexity was: "How can you require me to believe that *three* are *one?*"

The Creed answers: We require no such thing; on the contrary, we forbid you to say that three *Persons* are one *Person*, or that three *Gods* are one *God*. What the Christian faith asserts is that *in one God there are three Persons*.

Then the Creed repeats all the attributes of God —that He is uncreated, incomprehensible, eternal, almighty, Lord, God; and declares that all these may be said of the Father, all may be said of the Son, all may be said of the Holy Ghost. Each of these three Persons is perfectly God.

And the Christian's only idea of the One eternal God is that He is these three Divine Persons.

He therefore that wishes to be admitted into the Christian Church must thus think of God.

2. The second perplexity of the converts was about the nature of Jesus Christ, "how He could be both God and Man."

The Creed's answer is: He was God from all eternity, being of the same substance as His Father. But He became man 1900 years ago, when He condescended to be born of a human mother, taking human nature, not *instead of*, but *in addition to*, His Divine nature.

In that human nature He suffered death, and with that human nature He rose again and ascended into Heaven.

For His return to Judgment we are all looking.

Then follows the verse which contains the really damnatory clause of the Creed: "They that have done good shall go into life everlasting: and they that have done evil into everlasting fire."

For those other verses of the Creed (the first and twenty-eighth), which speak of a correct faith, relate not to God's sentence at the Last Day, but to a man's admission into the Christian state. The word "saved" means here (as almost always both in the Prayer Book and in the Bible) "admitted into a state of salvation," *i.e.* into Christ's Church.

Such, then, is a very brief and imperfect account of the Athanasian Creed. It is the fashion to speak lightly of it. And yet if it were lost, there is probably no living theologian who would be competent to reconstruct it. Those Fathers of the Church to whom we owe it had trained their minds to a precision and accuracy of thought, of which we, with our loose ways of thinking, have no conception. We hardly know how much we are indebted to them in this matter. They placed before them on one side the passages of Scripture which insist on the absolute Unity of God, and on the other side those which speak of the Divinity and Eternity of our Blessed Lord, and of the Holy Spirit; and they had skill to perceive and define for after ages the doctrine which alone can reconcile and harmonize these truths. So familiar has this doctrine been to us from childhood, that perhaps we hardly realize how much unconsciously we owe to it, or from how many painful perplexities its admirable precision of language has saved us.

Sad and grievous would it be for our children if in an evil hour we were persuaded to lock up from them a Creed to which we are so deeply indebted.

It is called "Athanasian," because it embodies the doctrine which Athanasius had vindicated.

The following are the words that most need explanation in this Creed:—

Saved: admitted into a state of salvation.

Trinity: the word we use when we wish to express in one word the Three Persons of the Godhead.

Confounding: confusing, not distinguishing.

Co-eternal: equally eternal.

Incomprehensible: infinitely great, unlimited.

Begotten: this word in the Athanasian Creed expresses not an event but a relation—the relation of Son to Father.

Proceeding: coming forth; this word in the Athanasian Creed expresses the relation of the Spirit to the Father and to the Son.

Incarnation: "the Word was made flesh" (John i. 14).

Reasonable: endowed with reason;—so this verse of the Creed means: "subsisting"—or (as we less accurately say) consisting—"of a *rational* soul and human flesh," *i.e.* all that goes to make up human nature.

Touching: in respect of.

Altogether: "one altogether" means one in all respects, though the human nature and the divine nature remain distinct, just as the rational soul and human flesh are distinct and yet make up one person.

O God, in Whose good providence we have been baptized into the faith of the Father, and of the Son, and of the Holy Ghost, keep us, we pray Thee, ever stedfast in this faith, that with all humility we may adore Thee, Three Persons in one God, world without end. Amen.

LESSON XX.

Morning and Evening Prayer

(*Concluded*).

THE transition to the concluding portion of the Order for Morning and Evening Prayer, at which we have now arrived, is marked by a solemn *Salutation;* and then follows what has always been known as "*the Lesser Litany.*" The *Salutation* comes very fitly after the Creed: for in the Creed we have just pledged ourselves anew to *communion* or *fellowship* in the faith. Whereas "if any bring not this doctrine," St. John forbids us to "bid him God speed."[1] While the people are still standing, therefore, the Minister gives them his greeting—"The Lord be with you!" and the people return it—"And with thy spirit!" We are reminded of the Patriarch and his reapers: "And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you! and they answered him, The Lord bless thee!" (Ruth ii. 4.) How much it would add to the beauty and heartiness of our service if here and elsewhere, but here especially, the response came heartily and aloud from the whole congregation! The Minister and people being about to pray together, thus ask the Lord to be with each other, remembering the promise, "Where two or three are gathered together in My Name, there am I in the midst of them." Then the whole congregation,

[1] 2 John 10.

Minister and people, kneel, the former saying, "Let us pray!" The three ejaculations—

"Lord, have mercy upon us!
Christ, have mercy upon us!
Lord, have mercy upon us!"

may be taken as addressed to Christ, or perhaps better as addressed to the Three Persons of the Trinity, like the "Holy, Holy, Holy," of the Angelic Hymn. Being taken by the Romans from the yet older Greek Liturgies, they are called by the original Greek words (in Latin form) "*Kyrie eleison.*" This Lesser Litany is a fitting prelude to the Lord's Prayer.

After the Lord's Prayer follow the *Versicles*, the Minister once again standing, and the people still upon their knees. They are almost all fragments from the Psalms, as may easily be seen:—

O Lord, shew Thy mercy upon us;	"Shew us Thy mercy, O Lord: and grant us Thy salvation." Ps. lxxxv. 7.
And grant us Thy salvation.	
O Lord, save the King!	"Save, Lord, and hear us, O King of Heaven:[1] when we call upon Thee." Ps. xx. 9. Compare also 1 Sam. x. 24, "God save the King."
And mercifully hear us when we call upon Thee!	
Endue (*i.e.* clothe) Thy Ministers with righteousness.	"Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness." Ps. cxxxii. 9.
And make Thy chosen people joyful.	

[1] In the Greek and Latin Psalter the words are "Save the King, and hear us when we call upon Thee."

O Lord, save Thy people.	"O save Thy people,
And bless thine inheritance.	and give Thy blessing unto Thine inheritance." Ps. xxxviii. 10.
. . .	. . .
O God, make clean our hearts within us.	"Make me a clean heart, O God." Ps. li. 10.
And take not Thy Holy Spirit from us.	"Take not Thy Holy Spirit from me." Ps. li. 11.

Thus it will be seen that the only couplet not taken from the Psalms is the last but one. The connexion between the petition of this couplet ("give peace in our time, O Lord") and its response ("because there is none other that fighteth for us, but only Thou, O God") is not perhaps quite plain at first sight. But if we suppose it to have been originally composed in a time of war, it will be clear:—We pray to God for peace, because He only can by His aid bring the present war to an end.

We must not omit to notice how completely in these Versicles we realize our position as a baptized or covenanted people: "Thy chosen people" (*saints* is the corresponding word in the Psalm; and so in the Catechism, "sanctifieth me and all the *elect people* of God"), "Thy people," "Thine inheritance." The Church of the baptized is now called *the Lord's inheritance*, just as Israel was of old:—Deut. xxxii. 9, "For the Lord's portion is His people: Jacob is the lot of His inheritance." So St. Paul speaks of Christ's "*inheritance*" being "among the saints" (Eph. i. 18). We shall not understand a single line of our Prayer Book unless we most carefully remember that it is

supposed to be used, not by a people needing conversion, but by a people, full of infirmity indeed and laden with sin, but for all that taken into covenant with God in baptism.

After these Versicles all again kneel, and the remainder of the service is a series of Collects and prayers, interrupted only by an anthem, except on days when the Litany is appointed to be used after the anthem.

Of the three Collects which precede the anthem, the first—morning and evening—is the special Collect appointed in the Calendar for the day or week. The second, both in the Morning and Evening order, is called "a Collect for *Peace*."

The third in the morning is called "a Collect for grace to live well," as having the day before us; in the evening "for aid against all perils," as having the night before us.

The Morning Collect for Peace addresses God as "the Author of peace and Lover of concord," and prays that we may be defended from all enemies that might disturb our peace, and so may spend the day in sure trust, not fearing the power of any adversaries. In times of immunity from war we think chiefly in this prayer of our spiritual enemies, of those adversaries who assault and hurt the soul, endangering the peace of our hearts and of the Church, tempting us to ungodliness or unbelief, or divisions between Christians.

There is a phrase in this Collect often misunderstood, "in knowledge of whom standeth our life;" though it is strange that it should be misunderstood, being taken from a familiar passage in Holy Scripture. In our Blessed Lord's Prayer in the 17th chapter of St. John, the words occur, "This is life eternal that

they might know Thee, the only true God," meaning that the personal knowledge of God is a principle of divine life within us—breathes a new life into us. This thought is adopted here and in another Collect (St. Philip and St. James), "O Almighty God, Whom truly to know is everlasting life." So the words of this Collect clearly mean, "In knowing Whom consisteth our Divine life." Many seem strangely to misunderstand the words, as though they meant "in Whose foreknowledge is our future life."

In the old Latin original of the Collect (as old as the fifth century) the words could not be misunderstood :—

"O God, Author and Lover of peace, to know Whom is life, to serve Whom is to reign, protect Thy suppliants from all assaults, that we who trust in Thy defence may fear the weapons of no adversary."

The *Collect for Peace* in the Evening Service is manifestly for spiritual peace, for it is called "that peace which the world cannot give." So our Lord, "My peace I give unto you ; not as the world giveth, give I unto you : let not your heart be troubled, neither let it be afraid" (John xiv. 27).

One sentence in this prayer preserves so curiously the old Latin order of the words that some may find it difficult :—"That by Thee we being defended," instead of the more English order, "that we being defended by Thee."

There is something very beautiful in the difference between these Collects for Peace : we ask for *outward* peace in the morning, having the troubles of the day before us ; for *inward* peace in the evening, being about to lie down alone in our quiet chamber.

The third Collects—in the morning for grace, in the evening for protection—are no less ancient (dating

from the fifth century) and no less beautiful; in the Morning Collect we have an echo of "Lead us not into temptation;" in the Evening Collect an echo of "Deliver us from evil."

Here, after the three Collects, ended the Order for Morning and Evening Prayer until 1661, when the Anthem was added, and after it were placed the remaining prayers. The Anthem is an offering of praise, and must be sung. It will be at once observed that all the prayers which follow it (except the last) are *intercessions*, that is prayers for particular persons, according to St. Paul's precept in 1 Tim. ii.: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty."

Accordingly, we have here three intercessions, for our Queen, for the Royal Family, and the Clergy. They are the same in both Morning and Evening Prayer. It should be remembered in all our prayers for the Queen that we are praying for a blessing, not only on one whom we revere personally, but also on one who represents to our minds our unity and majesty as a nation. When we speak of the head we speak of the whole. In praying God to bless the Sovereign of this realm, we intend to pray for a blessing on our land and nation. Were not this so, it might well seem strange that nowhere in our Prayer Book is there a prayer for *England*. But the apparent omission is explained when we remember that England is represented in our Prayer Book by her Queen. We pray for England when we pray for England's Queen.

Accordingly, to make it evident that we are praying

for the Queen, not personally only, but *officially* also, epithets of honour are always added, which would hardly be added were we praying for any single member of Christ's Church, however exalted might be her rank; for before God we are all equal in rank. Consequently it will be noted that to no other member of the Royal Family are these epithets of honour given. In the Intercession for the Clergy the opening words, "Who alone workest great marvels," seem to allude to the special gifts of the Spirit on the day of Pentecost, and the beautiful expression at the close of the prayer, "Pour upon them the continual dew of Thy blessing," may have been suggested by the verse in Deuteronomy, "My doctrine shall drop as the rain, my speech shall distil as the dew" (xxxii. 2).

There are a few words in these three prayers that may require explanation.

Endue means, as before in the Versicles, to *invest* or *clothe.*

Wealth means *well-being*, "weal" in old English. So in 1 Cor. x. 24, "Let nō man seek his own, but every man another's *wealth.*"

Curates mean all who have the *cure* or care of souls; the word has come to be limited to the *assistant* Clergy, but it was not so in former days.

Healthful Spirit of Thy Grace:—the life-giving Spirit Whom Thy favour doth send.

Advocate and Mediator:—these titles are here for the first time in our Prayer Book applied to Christ. "Advocate," or one who may be appealed to for support and comfort, is a name applied by our Lord to Himself and to the Holy Ghost in John xiv. 16, where the word is rendered *Comforter.* *Mediator* is a word applied to our Lord by St. Paul (1 Tim. ii. 5), as one

who stands between God and man. As such we appeal to Him to present to His Father these our prayers offered always in His Name.

The last prayer is called "the Prayer of St. Chrysostom," being found in the Liturgy that bears his name. Whether it be the composition of that great Father or not, is unimportant. It is more important to notice that, unlike the other prayers which we have been considering, it is addressed to the Second Person of the Holy Trinity. This appears in two ways:—first, by the omission of the usual words, "through Jesus Christ our Lord" at the close; and secondly, by the allusion to the promise of Matt. xviii. 19, 20, as the promise of Him Whom we are addressing.

"Common supplications" means of course supplications offered *in common*—unitedly, not individually.

The Benediction with which the service ends is adopted from St. Paul's benediction at the close of his Second Epistle to the Corinthians (xiii. 14). It is a prayer that our Lord Jesus Christ may give us His gifts of grace, that God the Father will not withdraw His love, that we may be partakers of God the Holy Ghost in our hearts,—a most fitting conclusion for our Service.

O Blessed Lord, who hast permitted us with one heart and one voice to make our common supplications unto Thee as members of Thy Church; accept, we pray Thee, our prayers and praises, not for our deserving, but for the merits of our Lord and Saviour Jesus Christ, Thy Son.

LESSON XXI.

The Litany.

OUR next Lessons will be upon the Litany and Communion Service. These two Services come together in the Prayer Book; for the series of Collects, Epistles, and Gospels, which seems to separate them, is in fact a portion of the Communion Service, being a collection of Scripture extracts (with appropriate prayers) to be used in the course of the Communion Service. It will be best to deal with it, therefore, as an *appendix* to the Prayer Book in the latter part of this volume. There are two reasons why the Litany should be taken in connexion with the Service of Holy Communion. First, it was ordered in Edward the Sixth's reign (Injunctions of 1547), and again in Elizabeth's (Injunctions of 1559), that the Litany should be said "immediately before the time of Communion of the Sacrament," our Reformers regarding the Litany as a proper preparation for the Holy Communion. This is one reason; and there is a second and deeper reason;—both the Litany and the Communion Service direct our thoughts especially (more perhaps than any other portions of the Prayer Book) to the *Second Person* of the ever-Blessed Trinity. The Litany is a supplication addressed almost entirely to our Lord Jesus Christ; and in the Holy Communion our Lord Jesus Christ especially

imparts Himself to us. So that whereas, in other services, we seek grace rather from God the Father and His Holy Spirit, in the Litany and Holy Communion we seek grace more directly from God the Son.

The reader may do well to prepare himself for the study of these portions of the Liturgy by reading over again the Lessons XI. to XIV. on the doctrine of our Blessed Lord's Divinity.

The word *Litany* is derived from the Greek, and means a supplication. The corresponding word derived from the Latin is *Rogation*. Hence the three days preceding Ascension Day, on which, as far back as the fifth century, special supplications were ordered for a blessing on the approaching harvest, were called, and are still called, "Rogation Days."

Litanies were also appointed to be used on all days of special humiliation, whenever the Church should need prayer for deliverance from calamity of any kind. At the Reformation the Litany was the first portion of the Prayer Book that was translated into the English tongue, being ordered to be used for the first time in its English form, on June 11, 1544.

In 1547, and again in 1559, it was ordered (as has been already noticed) to be said "immediately before the time of Communion of the Sacrament" on Sundays, and also on Wednesdays and Fridays. It was to be "sung or said plainly and distinctly, in English, by the Priest and Quire, kneeling in the midst of the church." In many cathedral churches a Fald-stool is provided for this purpose at the step of the chancel.

What distinguishes a Litany from other forms of prayer is its broken ejaculatory character, and that it is shared between priest and people. All through

the suffrages the priest *bids* the prayer, that is, names the subject of petition, and the people with united voice take up and give expression to the supplication. Thus the priest says aloud, "From all evil and mischief. . . ." "From all blindness of heart. . . ." "From lightning and tempest. . . ." And the people complete each verse by saying, with one voice, "Good Lord, deliver us!"

So again the priest commences,—"That it may please Thee" to give us this and that blessing which he mentions, and the people supply the words needed to make it a prayer, "We beseech Thee to hear us, good Lord!"

Thus in each petition the prayer itself is put into the mouth of the laity, the priest only suggesting the subject.

From this peculiarity of structure it will be seen that it is only intended to be used by the Church in its assemblies; and only where the people are in the habit of joining audibly and heartily. Of all miserable mockeries of our Prayer Book's intention there are few sadder than to hear the Clergyman "bidding" the Prayer, and a whole congregation remaining silent,—declining to give it utterance, or leaving it to a parish clerk who is paid for relieving the congregation of the trouble of responding.

Happily the times of such spiritual slumber are well-nigh past. But few seem yet to understand in these days how animated and heart-stirring our Church Services were meant to be.

Any dry analysis of the Litany—dividing it into four Invocations, six Deprecations, three Obsecrations, and twenty-one Supplications or intercessions—would only obscure its great beauty, and chill our fervour in using

it. Rather let us compare it to those intercessory passages of Holy Scripture which may well have suggested its half-metrical structure. Like the ever-recurring response of some of the Psalms, "For His mercy endureth for ever;" or like the noble refrain of Solomon's dedication prayer, "Hear Thou in Heaven, Thy dwelling-place, and when Thou hearest forgive;" or like the repeated cry in Joel's litany for priest and people between the porch and altar, "Spare Thy people, good Lord;" so the repetitions of the Litany give a rhythm to its cadences which seems to lend itself to music. And those who have heard Tallis's Litany reverently rendered by a cathedral choir, will acknowledge that no part of our Divine Service is more affecting.

It may be helpful to describe generally the train of thought suggested by the successive petitions of the Litany; the reader will have his Prayer Book open by his side as he peruses what follows.

We begin by calling upon each One of the Persons of the Blessed Trinity to have mercy upon us, confessing at the same time our miserable sinfulness. The expression "miserable sinners" is not to be used lightly. It is a strong phrase. If we measure our sinfulness by the acts of sin that we can recall at the moment, it may seem too strong; if we measure our unholiness by God's standard of holiness, as set before us in the example of Christ, it will seem all too weak to express our sense of our unworthiness. With all my carelessness, forgetfulness of God, ingratitude, selfishness, am I fit to dwell with God hereafter? am I one of those whom He, the all-holy God, will desire to have near Him? Surely the words are not too strong, "Have mercy on me, miserable sinner!"

After this act of penitence, as it may be called, still crying for mercy, we implore the Lord Jesus—for it is to Him that all the next thirty petitions are addressed—not to remember the many offences of His people, of His redeemed people, but to spare us. It is not as individuals, but as God's people collectively, that we approach our Saviour in the Litany. Then unfolding the brief "Deliver us from evil" of the Lord's Prayer, we spread out before our Lord the evils we most dread, beseeching Him to deliver us from each. From spiritual evil in the first verse, from moral evil in the second, from evils that assault and hurt the body, from all external harm, from all misleadings of wicked men, from all of these in turn we pray Him to deliver us.

Then with increasing earnestness, not content to pray Him, we *conjure* Him, by all that He has already done or suffered for us;—can He Who long ago has given such proofs of His love, can He now refuse to hear His children? Having no merits of our own to plead, we thus plead His all-sufficient merits;—for the sake of all that He endured or accomplished, when He took our nature upon Him nearly nineteen centuries ago—lest it should seem to be in vain—we *conjure* Him to deliver us! And this not now only, but most of all at our last hour, at the great day of account.

Here there is a break; the first portion of the Litany, ever rising (as we have seen) in fervour, is concluded, and a new series of supplications is commenced. These are nearly all intercessory, and we begin with prayers for all who are in authority in Church or State. This is in accordance with St. Paul's express admonition:—"I exhort therefore, that,

first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 1, 2). This passage reminds us what a deep interest Christ's Church has in the good government of the nation. And besides, as St. Paul further reminds us, for their own sake we are bound to pray for those over us: "For God will have all men to be saved, and to come to the knowledge of the truth." Whether or no it be well for our Legislature (as now constituted) officially to concern itself with matters of religion, about which opinions may be divided, we shall all agree that it is of the very highest moment that the individuals who compose that Government should be God-fearing, Christian men. Therefore, for each and all in State as well as Church we here make our intercessions.

Then our thoughts reach beyond the limits of our nation, and we pray for other nations also, that there may be peace among the nations.

The special blessings for which we next pray are of a more distinctly spiritual kind; for a heart to love and dread God, for a right use of Holy Scripture, for the fruits of the Spirit. We intercede for those who fall short of this grace either from error or from infirmity. We intercede too for all who are "afflicted or distressed, in mind or body or estate;"—so in our Evening Service we sum up shortly what is given in fuller detail in the Litany. We pray too for a blessing on our harvests. We conclude these supplications as we began them, with words of repentance, praying earnestly for our Saviour's forgiveness, and for grace to amend our lives.

Thus end the intercessions. But there is no pause or break. As though, after these many supplications, our attention and prayerfulness needed the stimulus of a shorter quicker movement, the broken suffrages that follow sustain and quicken into yet greater fervour our devotion.

In varying phrase we still cry to our Saviour to hear us, to have mercy upon us, using the "Lesser Litany," or repeated cry for mercy, which has found a place in every Liturgy, ancient or modern, all through the eighteen centuries; and which (from the Greek form of the prayer so familiar to the early Church that the Latin Christians retained it) is called Kyrie Eleison, "Lord, have mercy on us."

Here ends the second portion of the Litany.

The concluding portion, consisting of prayers, with versicles and suffrages interspersed, was compiled by Cranmer from various older Litanies. It commences with the Lord's Prayer followed by versicles. Then a plaintive penitential prayer, taken from the Sarum Missal, where it occurs in a special office for those who are "in tribulation of heart." It is difficult to say which is more perfectly musical, the Latin or the English of this beautiful prayer.[1] No less exquisitely modulated is Cranmer's English version of the two Latin Collects which he has thrown together after-

[1] For the sake of those who may be able to compare the two the original is subjoined:—

"Deus, qui contritorum non despicis gemitum, et mœrentium non spernis affectum; adesto precibus nostris, quas pietati tuæ pro tribulatione nostrâ offerimus: implorantes ut nos clementer respicias, et solito pietatis tuæ intuitu tribuas, ut quicquid contra nos diabolicæ fraudes atque humanæ moliuntur adversitates ad nihilum redigas, et consilio misericordiæ tuæ allidas: quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustiâ liberati, gratias tibi in ecclesiâ tuâ referamus consolati."

wards—"We humbly beseech thee, O Father." It seems as though those sixteenth century divines, on whom devolved the task of constructing for the first time a Prayer Book in the English tongue, were gifted with a sense of rhythm and melody of language which no subsequent generation has inherited. God hears the prayers of the prayerful, however rugged they may be. But it is a great help to the devotion of the heart, to have words supplied so expressive of holiness and reverent adoration.

O Lord, we thank Thee in this later age for these echoes of Thy ancient sanctuary; and pray that our thoughts, clothed in the language of Thy saints of old, may be lifted to Thy throne of grace; through Jesus Christ our Lord.

LESSON XXII.

The Litany

(*Continued*).

THE Lesson that follows is intended to be a kind of running commentary on the words and phrases of the Litany. It is curious how apt we are to assume that we understand words that are very familiar to us. Accustomed to their sound from childhood, it has never occurred to us perhaps to ask ourselves or others to explain their meaning. At any rate the habit of seeking to define the meaning of the terms we use is a most desirable one, and should be continually practised. Those who need no glossary to the Litany may yet find this chapter useful as an exercise in such definition of familiar words.

It should be read of course with the Prayer Book open : the thirty-four verses of the Litany are numbered for convenience sake.

1, 2, 3. The phrases "God the Father," "God the Son," "God the Holy Ghost," have been explained in the XIVth Lesson of this Manual. We there saw that in the One God, Whom we worship, there are Three Divine Persons, the Father, the Son, and the Holy Ghost : and therefore, whether we address ourselves in prayer to any one of these Three Divine Persons separately, or to all collectively (as in the 4th verse), we are worshipping the One great God, and Him only.

One who knew not the doctrine of the Trinity might well find in this opening of the Litany insuperable difficulties; but then in the prayers and doxologies of St. Paul's Epistles he would find no less insuperable difficulties!

1. The comma after Father should be carefully observed. Hasty readers are apt to say "Father-of-Heaven," omitting the comma, and making nonsense. "Of Heaven" is of course merely another expression for "heavenly:" the words correspond therefore to the opening words of the Lord's Prayer; "O God the Father" corresponding to "Our Father;" and "of Heaven" being equivalent to "Which art in Heaven."

4. "Trinity" is the Latin form (as *Triad* was the Greek form) of the Name given by the Church to the Three Persons of the Godhead when spoken of or addressed collectively.

5. "Neither take Thou vengeance of our sins." "Vengeance is Mine, I will repay, saith the Lord." "O Lord God, to Whom vengeance belongeth." The vengeance thus ascribed to God in Holy Scripture is the holy indignation wherewith He *vindicates* His righteousness and truth. We pray to be spared this indignation, though we know how often we must provoke it.

"Angry." The *anger* or *wrath* of God is the restraining of His Love, when His Love is yearning to flow forth upon man and *cannot*, because man rejects and refuses it.

6. "Mischief." Malicious injury, such as evil spirits delight in. It seems to point to the "spiritual wickedness in high places," or rather "*the wicked spirits of the air*," alluded to more than once by St. Paul as besetting the Christian (Eph. vi. 12).

7. "Blindness of heart" is often the judicial consequence of wilful sin. "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." So Christ spake to the Pharisees (John ix. 39).

"Pride" is self-importance, self-assertion—setting up *self* above our fellow-men, and against God.

"Vain-glory" is boastfulness or vanity.

"Hypocrisy." Affectation in religion: pretending to be more religious than we are. It comes from the Greek word for the actors in a theatre.

8. "Fornication." The sin of unchastity. Whoever is leading an impure life is deserted by the Holy Spirit, Who cannot dwell in an impure temple. This is the ground on which St. Paul shews the exceeding sinfulness of these sins at the end of the sixth chapter of First Corinthians. Sins of impurity are therefore called "deadly." A man's whole moral nature is lowered and corrupted by them.

9. "Sudden death:" death when we are not prepared for it. To one who is *prepared* death never comes *suddenly* in this sense, however rapidly. To one so prepared, to be spared a long illness may be a great blessing.

10. "Sedition:" disloyalty to our country and its Government.

"Privy Conspiracy:" plotting secretly against the State.

"Rebellion:" open resistance to lawful authority.

To these three offences against the State correspond the three following offences against the Church of Christ.

"False doctrine;"—we are responsible for our opinions as well as for our actions. Erroneous opin-

ions about religion, even if we keep them to ourselves, are an evil from which we should pray to be delivered.

"Heresy;"—when those who hold an erroneous opinion unite and form a party within the Church, it is called a *heresy*.

"Schism;"—when Christians openly secede from the Church's communion, and endeavour to form a separate communion, it is schism. Our Church, like our State, may be, and has been at times, badly governed; but this does not justify secession. The Church was intended not merely to be animated by one spirit, but to be one body (1 Cor. x. 17; Eph. iv. 4; John xvii. 21). Disunion is disloyalty therefore.

11. "By the mystery." As was explained in the last Lesson, we must supply the words "We *implore* Thee," or "We *conjure* Thee, by the mystery of Thy Incarnation," etc. We plead Christ's past mercies and sufferings for us. Some understand it that we ask Christ to deliver us by (or by means of) all that He did for us on earth. But the Latin original shews that this is not the right interpretation.

The Greek word "mystery" in Holy Scripture is always used for the revelation of what has been secret. So in the Liturgies of the Church it came to be used for the outward sign which reveals and assures us of an inward grace. The Latin equivalent is Sacrament. So here it is applied to the Incarnation, which made manifest and revealed to man the Second Person of the Blessed Trinity.

This petition shews plainly that the Good Lord Whom we are praying to deliver us, and Whom we address in all these supplications, is the *Second*, not the *First* Person of the Trinity.

12. "Passion;"—used to express the Death as well as the other sufferings of Christ.

"Precious;"—being the inestimable price of man's redemption.

13. "Tribulation." Adversity was beautifully called tribulation by the early Christians, because it sifts us like corn.

"Wealth;"—weal or well-being, equivalent to the modern word "prosperity."

14. "O Lord God:" we are still addressing Christ.

15. "That it may please Thee" in all these prayers is to be understood as though it followed the words "we beseech Thee to hear us."

"Most gracious;" a term of respectful homage due to the office held by the King or Queen.

16. "Affiance;"—sure confidence.

19. "Illuminate;"—to enlighten.

"That both by their preaching and living they may set it forth and shew it accordingly;"—that they may set forth the Word by their preaching, and shew it accordingly (that is, correspondingly) by their living.

20. "Endue;"—to clothe or invest.

22 and 25. "Thy people;"—the Church of Christ.

27. "To comfort" seems to have here its original meaning of strengthening or fortifying.

"To beat down Satan under our feet;"—this strong phrase is borrowed from St. Paul (Rom. xvi. 20).

28. As before in verse 19, so here we notice the *parallelism* which so frequently appears in our Prayer Book,—the three verbs balancing and corresponding to the three nouns which follow:—succour in danger, help in necessity, comfort in tribulation.

29. "Prisoners and captives." The Church in her

charity does not forget to intercede for the many criminals in our gaols; outcasts from the State, they are still the Church's children. Perhaps the word "prisoners" is to be applied to them, and "captives" rather to those who may be taken in war.

31. Lest in our enumeration any who need our intercessions should have been omitted, we pray for mercy on all "men."

32. It may not be the lot of many who use this prayer to have "enemies, persecutors, or slanderers;" but we pray as a Church and as a nation. The Church of Christ will probably always have enemies and slanderers. "The friendship of the world is enmity with God" (James iv. 4); until the world be very Christian, or the Christian very worldly, there must be enmity between them.

33. "Kindly fruits;"—fruits after their kind, each in its season.

34. This beautiful summary, praying for repentance, forgiveness and grace to amend, is peculiar to our English Litany.

"Deal not with us after our sins;"—deal not with us *according to* our sins, as our sins have deserved.

"Neither reward us"—in modern English "requite us"—according to our iniquities.

"Craft and subtilty of the devil or man;"—we are mindful of the insidiousness of the Tempter and of those whom he has made his servants among men.

"O God, we have heard . . ." The Christian, remembering how often God has seemed to defend the English Church and nation in times of danger, here adopts the language of the Hebrew Psalmist (Psa. xliv. 1).

"That we most righteously have deserved;"—"righteously" meaning of course "justly."

At Evening Prayer, and on Monday, Tuesday, Thursday, and Saturday mornings, when the Litany is not used, the "Prayer for all Sorts and Conditions of Men" was appointed (in 1661) to be used instead. It is interesting to see how throughout it follows the order of the intercessions of the Litany.

The General Thanksgiving may be used with or without the Litany. It was also added in 1661.

O God the Father, Which art in Heaven, have mercy upon us miserable sinners!

O God the Son, Redeemer of the world, intercede for us, we pray Thee!

O God, the Holy Ghost, proceeding from the Father and the Son, teach us to cry Abba, Father, we humbly beseech Thee!

LESSON XXIII.

The Communion Service.

IN the ancient Church the Eucharist was emphatically the Christian Service. The word *Liturgy* was used for the Office of its administration. It was the forenoon Service of the Lord's Day. The earlier Matins (or morning prayers) were but a preparation for it.

The earliest name for the service was "the breaking of bread" (used frequently in the Acts of the Apostles). Then St. Paul's phrases in 1 Cor. x. 16, xi. 20, suggested the names Communion, or Holy Communion, and Lord's Supper. Many think that the "giving of thanks" or *Eucharistia*, mentioned in 1 Cor. xiv. 16, means the Lord's Supper; and the marginal reference to xi. 24 is intended to give this meaning to it. Certainly Ignatius (A.D. 107), in two of his Epistles, gives it the name of Eucharist. Pliny, in his famous letter to Trajan, of about the same date, seems to have heard it called *Sacrament*.

In the early ages, while persecution was to be feared, the Church seems to have abstained from committing their Liturgies to writing. Some think the order of the service is intended to be described in Acts ii. 42:—first, "doctrine" from the Apostles,—corresponding

to our sermon; then the word translated "fellowship," so often used for the contribution to a common fund, corresponding to our offertory; then the "breaking of bread,"—the partaking of the consecrated elements one with another; and, lastly, "prayers," corresponding to the collects with which we conclude the service. Whether this be so or not, the order here suggested corresponds very strikingly with the order in the description of the service written about a hundred years afterwards by Justin Martyr (A.D. 150); and in the main with the early Greek Liturgies of St. Mark, St. James, and St. Chrysostom, all which are thought to be as old as the fourth and fifth centuries.

In these many prayers and suffrages and anthems occur which we still retain. These very ancient portions of our Liturgy will be noticed as we go through the service.

In all the early services, as in our Reformed English service, the essential act is the communion or participation by all present of the holy emblems of our Lord's Body and Blood.

In the Middle Ages this ceased to be regarded as the essence of the service, and it was the *offering* of the elements, as a sacrifice on behalf of the Church which was put forward as the really important thing, whether the people partook of them or not. Happily, at the Reformation, the more Scriptural character of the service was restored; and its Scriptural names, "Communion" and "Lord's Supper," came again into use,—these very names helping to express the idea that it is an act to be done by many *in common*, one with another, whereby they are brought into direct communion with their Lord in Heaven, and with one another.

Then, too, was restored its true *sacrificial* character, set forth so plainly by the early Fathers of the Church[1] —a thank-offering of praise, with oblation of the fruits of the earth—the "calves of our lips" of Hosea (xiv. 2), the "incense and pure offering" of Malachi (i. 11), "the sacrifice of praise" commended in the Epistle to the Hebrews, "that is, the fruit of our lips, giving thanks to His Name," while "to do good and to communicate" (make our offerings for the poor) we forget not; "for with such sacrifices God is well pleased" (Heb. xiii. 15, 16). If God is well pleased with such sacrifices at other times, then most of all when we are pleading the one Sacrifice, once for all offered for us eighteen centuries ago, by His Son!

These remarks may suffice to explain the distinctly *congregational* character impressed on the service in our Prayer Book. It is to be the act, not of the Priest only, but of the Priest and people throughout. To the people is assigned the prayer of the Decalogue; to the people the chanting of the Creed; the offering is from all who are present; "both he (the Minister) and all the people" are to say the Confession. "Lift up your hearts!" *All* are to answer, "We lift them up unto the Lord!" "Let us give thanks unto our Lord God!" All are to rejoin, "It is meet and right so to do!" And, accordingly, from the lips of the whole congregation rises the Angels' song, the Holy, Holy, Holy, of Isaiah and of the Apocalypse.

The Prayer "of humble access" is to be said, "in the name of all them that shall receive the communion"—implying that non-communicants have no part in it.

[1] See especially the famous passage of Justin Martyr's Apology (already alluded to), and the Pfaffian fragment of Irenæus.

And even in the act of consecration our Church is careful to prescribe that it is to be done so that all the people may be eye-witnesses, able to join in heart and mind.

Having partaken himself, and given the Sacrament to the attendant clergy, he is not there to stop, as though the service could be then complete, but to deliver it "to the people also in order, *all* meekly kneeling."

He is to consecrate additional bread and wine if it be spent "before *all* have communicated," and not till "*all* have communicated" is he to return to the Lord's Table.

Then all join aloud in the Lord's Prayer, and once more, from the voice of the whole number who have now communicated, there rises the second Eucharistic hymn, "Glory be to God on high."

A final rubric enjoins that "there shall be no celebration of the Lord's Supper except there be a convenient number to communicate with the priest." And in very small parishes—where, if at all, it might seem allowable to dispense with this rule—"yet there shall be no Communion except four (or three at the least) communicate with the priest."

Nay, even in the sick chamber, where a congregation is impossible, yet others beside the Priest must be there to represent the congregation, "three, or two at the least," in addition to the invalid, else there can be no Communion; our Church preferring even to withhold it from a dying man rather than compromise its essential character as an act—not of one in behalf of many—but of the many, one with another,—a *communion* in the Scriptural significance of the term.

So scrupulously careful is our Prayer Book, from

first to last, to avoid the superstitious notion of dark times, that it is an act performed by the Priest alone by way of intercession for the people.

How the Church came to adopt this idea of the "Mass" (for so it was called, the Scriptural names of "Communion" and "Lord's Supper" no longer suiting its altered character) it is not difficult to understand.

While Christians were carefully educated, and while the language of the Church was the people's language, all could join intelligently as the service retained its true character. But when Northern nations overran the Roman Empire, and the very language of the Church ceased to be understood by the people, the Clergy had to retreat into their religious houses, and there, in the chancels of their abbey-churches, celebrate the Lord's Supper among themselves. Gradually, as the surrounding people came to be nominally Christian, they were attracted by the striking ritual and solemn music of the Church service, and the naves of our cathedrals were built to contain these numerous spectators. The Clergy welcomed their attendance, and encouraged the idea that they benefited by the service, though it was in a language which they understood not.

There was truth in this, and in the then state of things, in the midst of a population only half converted to Christianity, it was perhaps wisely done as a step towards what was better. The sad and grievous thing was, that when the people were ripe for better teaching, the old dead language, which they understood not, was retained, and with it the old error, that the Church's chief service was a mere act of priestly intercession on their behalf, in which, except by their attendance, the laity were not expected to join.

The other errors and superstitions which had in the meantime encrusted the Scriptural doctrine of the Sacraments, helped to maintain the mediæval idea of the Mass, so that all remembrance of the divine institution of the upper chamber was well-nigh obliterated. We cannot be too thankful that, three hundred years ago, in God's good providence, our English Reformers were guided to restore the higher and purer doctrine of the Holy Communion as understood in the earlier ages of the Church.

O Lord, Who hast permitted the true light of Thy blessed Gospel to shine once more upon Thy Church, help us, we pray Thee, to walk in this light in all our acts of devotion, and worship Thee in spirit and in truth; through Christ our Lord.

LESSON XXIV.

The Communion Service

(Continued).

THE impression left on the reader's mind by the last Lesson was, perhaps, that after all the Holy Communion was a simpler service than he had imagined. And this was intended. Nothing can be simpler than this Divine institution, so far as the outward act of the Priest and people is concerned. They break bread together and drink wine together, with words of prayer and blessing, in remembrance of the sacrifice of their Lord's Body and Blood on the Cross 1850 years ago—the ordering of it being left to the Priest, who alone has authority to administer the Sacrament. When we have said this, we have said all that need be said or can be said about the Church's part in the Service.

But there yet remains a deep mystery to be considered. There is a deep, deep mystery in what Christ unseen is doing for us, according to His promise, while we are eating this bread and drinking this wine. We believe that He is feeding all, who draw near to Him in faith, with His Body and His Blood.

We have His promise clearly given :—"I am the living bread which came down from Heaven ; if any

man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John vi. 51, 53).

Clearly must the disciples have understood Him to be repeating this same deep truth at His last Supper in the upper chamber the night before He suffered. He meant most solemnly to bequeath to them, for their spiritual food for ever, His Body and His Blood, which was to be sacrificed on the morrow. And He meant to give this bequest the form of a Testament or Covenant. As therefore in all covenants there is wont to be a symbol or token delivered and received —it may be an olive branch, it may be a ring, it may be a written parchment—which he who makes the covenant delivers, by his act and deed, as an outward and visible token of the thing signified;—even so our Blessed Lord took up the bread and wine, and delivered it to them, saying, This is My Body and My Blood.

"Do this" (that is, repeat this act) "in remembrance of Me." Clearly did the disciples understand Him to be promising that so often as they did it He too would remember His Covenant, and feed them with "the Bread of life,"—His own Body and Blood.

What precisely He meant by His Body and His Blood we may not fully understand;—nor is it needful. But the words are not to be explained away as a metaphor meaning merely His doctrine or good influence on the heart. We believe that we most really "feed on Him in our heart by faith."

Perhaps the clearest explanation ever given is that of St. Athanasius, commenting on John vi. 63. He would have us understand the verse thus:—It is My *spiritual*

Self that giveth life; the *material* flesh which I now wear, and which is to be sacrificed, could not possibly nourish a whole world;—those words which I used ("flesh" and "blood") meant My spiritual Self, which I will give as food from Heaven after My Ascension.

But this is a deep mystery; and thank God the blessing may be ours, even though we comprehend it not. We may believe and know by blessed experience that "our souls are strengthened and refreshed by the Body and Blood of Christ, as our bodies are by bread and wine;" though *how* it is we cannot fully understand.

By feeding on Christ we do not mean (as some would have us mean) that we *feed on the thought of Him.* It is not the thought of Christ, but *Christ Himself* that is imparted to us. Surely, when we come to think of it, there is no more difficulty in believing that the *Second* Person of the Holy Trinity should impart Himself to us, in the Eucharist, than in believing that the *Third* Person should do so at other times.

This, then, is the mystery which accompanies our simple act of breaking bread and drinking wine together,—Christ is feeding us, nourishing us, strengthening us with His own Divine Self.

We will, in the remainder of this lesson, go through the service of Holy Communion, observing how plainly and forcibly this important truth is asserted:—that the faithful do in the Lord's Supper in very deed receive that "bread of Heaven," which Christ called, and which our Church therefore calls, His Body and His Blood.

And, first, in the address giving notice of the Service it is called "the most comfortable Sacrament of the Body and Blood of Christ;" our Saviour Christ is "our spiritual food and sustenance in that holy

Sacrament;" we come "to feed on the banquet of that most heavenly food." Then in the address at the time of the celebration we are urgently reminded that then "we spiritually eat the Flesh of Christ and drink His Blood; then we dwell in Christ and Christ in us; we are one with Christ, and Christ with us."

In the "Prayer of humble access" we beseech God that we may so "eat the Flesh of His dear Son Jesus Christ and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us." The Flesh and Blood that we receive are *spiritual* food, and *spiritually* received; but so intimately connected are our body and spirit (according to the Christian Creed) that our *spirit* cannot be sanctified without our *body* being also thereby sanctified.

Most clearly is the *reality* of our reception of this heavenly food insisted on in the Consecration Prayer, where we pray that the two things may go on *concurrently*,—what we do, and what Christ does—"that we receive these Thy creatures of bread and wine" (this is our part) may at the same time be made "partakers of His most blessed Body and Blood" (that is God's part in the holy Sacrament).

So in the words with which the consecrated bread and wine are delivered to each communicant:—while the Priest bids us "take and eat" the bread, he prays that the Body of our Lord Jesus Christ may preserve our body and soul unto everlasting life.

And while he bids us drink the wine, he prays that the Blood of our Lord Jesus Christ may preserve our body and soul unto everlasting life.

In the language of the Catechism,—while he gives

us "the outward and visible sign," he prays that Christ will give us "the inward part or thing signified."

Lastly—in the second of the two prayers that follow the reception—we express a holy confidence that all "who have duly received these holy mysteries"[1] (the consecrated bread and wine) have at the same time been fed "with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ;" and so made "very members incorporate in His mystical Body, which is the blessed company of all faithful people."

On this last passage, and on all these passages, more will be said when we go through the service in detail. Our purpose in this lesson has been to shew, by bringing them together, how repeatedly and emphatically our Church teaches us in this service, what she asserts so plainly in the Catechism, that the Body and Blood of Christ "are verily and indeed taken and received by the faithful in the Lord's Supper."

It is the more needful to insist on this, because there is a tendency among many to lower the Church's doctrine by explaining away the reality of the inward and spiritual food,—just as there is a tendency among others to lower the Church's doctrine by confusing the inward and spiritual food with the outward and visible.

Both are most real, one as much as the other; but they are *distinct*, one being received from the hands of the Clergyman, the other direct from Christ.

Admirably does our Catechism set forth their distinctness in the answer to the question "What are the benefits we are partakers of" in this Sacrament? "The strengthening and refreshing of our *souls* by the

[1] Called *mysteries*, not in the modern sense of the word, but in the older patristic sense—*sacramental signs*.

Body and Blood of Christ, as our *bodies* are by the bread and wine."

Indeed, according to the teaching of the Catechism, as we have seen, if the two parts, "the outward and visible" and "the inward and spiritual," were merged into one, it would cease to be a Sacrament.

If the clear and simple teaching of our Church's Catechism were better understood, how much of error and how much of perplexity, and how much of controversy, should we be spared!

O Lord, enable us by Thy Spirit to believe firmly that in this Holy Communion Thy faithful children do verily and indeed draw strength and nourishment from the Divine Person and Divine Life of their Blessed Lord, so that in very truth they dwell in Him and He in them, in continual communion, to their great and endless comfort. Grant this, for Thy Son our Lord Jesus Christ's sake.

LESSON XXV.

The Communion Service

(*Continued*).

THE proper title of the Service, as given in our Prayer Books, is "*The Order of the Administration of the Lord's Supper, or Holy Communion.*" Three times in the rubric the phrase "*celebration of the Holy Communion,*" or "of the Lord's Supper," is used. And sometimes we use for shortness' sake the word "*celebration*" alone.

In the First Prayer Book of Edward VI. (1549), the opening rubric required that the names of as many as intended to be partakers of the Holy Communion should be given to the Curate at Matins *that same morning*:—the Communion being always the high service of the day, to be preceded by early Morning Prayer, with an interval between the two services.

In 1662, when the custom of having Matins at a later hour, immediately before the Communion service, had become general, the rubric was altered to its present form. This notification of the names of communicants cannot easily be required in these days of increased locomotion and crowded churches; nor is it so needful. Happily attendance at the Holy Communion has ceased to be enforced by civil dis-

abilities ; and the presence of recipients from unworthy motives is (we may hope) rare. But the Clergy are still responsible for repelling any whose presence at the Communion Table would be an offence or scandal to the congregation by reason of their notoriously bad lives or some open quarrel which has not been made up. In case of any such necessity arising the Clergyman is to report the matter to the Bishop of the diocese within the next fortnight.

In the older Offices the administration of the Lord's Supper was preceded by a Litany. In 1552 the Ten Commandments were substituted, the "*Kyrie Eleison*" (or "Lord, have mercy upon us") of the Litany being retained and expanded into a prayer after each Commandment.

The English Reformers appear to have introduced the reading of the Decalogue as a protest against the Anabaptists and other fanatics of the sixteenth century, who seemed to think that under the Gospel the practical duties of a virtuous life were of less obligation than under the Law.

It is worthy of notice how the prayer inserted after each Commandment,—"Incline our *hearts* to keep this law"—does in effect elevate the written *rule* of the older Covenant into the Christian *principle* of the New Covenant. It is a confession that, under the Gospel of Christ, the keeping of the *letter* is not enough, unless the Commandment be kept in the *spirit* also.

"For this is the covenant that I will make with the house of Israel after those days (*i.e.* with the Christian Church), saith the Lord : I will put My laws into their mind, and *write them in their hearts*" (Heb. viii. 10).

Having in the Sacrament of Baptism solemnly engaged ourselves to keep these Commandments, it

seems meet and right that we should be reminded of them, and pray that our hearts may be inclined to keep them, when we approach the other Sacrament.

After the Commandments comes one of two Collects for the Sovereign, composed in 1549. Prayers for those who bear rule over us are enjoined by St. Paul (1 Tim. ii. 1, 2); and repeatedly in Holy Scripture obedience to them is enjoined, as both Collects remind us. The passage of Scripture specially referred to in the second Collect ("We are taught by Thy holy Word that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom") is, no doubt, Proverbs xxi. 1:—"The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will." Nor should we forget that in praying for our Queen we are praying for our nation, of which she is the head and representative.

The word 'wealth' here, as in the Litany, means 'weal' or 'welfare.'

Then follow the Collect, Epistle, and Gospel, for the day or week, according to the Calendar, which will be separately explained afterwards.

The reading of two portions of Scripture in this part of the Communion Office dates from the earliest times; and so does the good custom of giving thanks, before and after the latter, for the light of the Holy Gospel, a custom enjoined by tradition, though not by rubric in our Church.

After the reading of the Gospel the Confession of our Faith seems to follow naturally. The great Creed of Nicæa (or rather, of Constantinople) has been already considered in our twelfth and thirteenth Lessons.

It is to be said or sung; for these ancient Creeds were the triumphant odes in which the Church chanted forth her thanksgiving to Him Who had promised to guide her into all truth.

After the Creed, still further to prepare us to be worthy partakers of the Holy Communion, comes the Sermon, or—if none of the Clergy present be licensed to preach—the reading of one of the Homilies. Wisely or unwisely, it has become the almost universal rule to license all Clergymen to be preachers. Hence the Homilies published by Authority in the sixteenth century are seldom, if ever, heard in our day.

It will be observed that the Sermon, as forming part of the Office of the Holy Communion, occupies a very different position from the Sermon which follows Evening Prayer. *Then* (in the afternoon or evening) it stands by itself, not forming a necessary part of Divine Service; whereas here, in the Holy Communion Office, it is intended to be an exhortation specially addressed to communicants.

The Sermon ended, the Clergyman is to "return" immediately "to the Lord's Table, and begin the Offertory, saying one or more" of the sentences of Scripture appointed to move the people to be liberal in almsgiving.

We know from St. Paul's Epistles to the Corinthians (1 Cor. xvi. 1; 2 Cor. viii., ix.), and from notices in the Fathers, that the custom of making contributions on the Lord's Day, either for the poor, or for the support of the Church and her Clergy, dates from the earliest period. In some parishes such collections are needed for the poor only; in others this is the only source out of which the Church's ministrations can be maintained. That *both* these purposes are contemplated as proper

purposes by the Church, is plain from the verses of Scripture here selected.

Four verses from the Sermon on the Mount enforce the general duty of doing good.

Then the example of Zacchæus's good resolution to give half his goods to the poor is set before us.

Then follow six passages from the Epistles to the Corinthians and Galatians urging upon us the duty of supporting the Clergy.

The remaining sentences are on the general duty of almsgiving.

These alms, or "other devotions" (that is, gifts *devoted* to other good purposes), are to be collected while the above sentences are being read; and being received into a decent bason provided for the purpose, are to be "reverently" brought to the Priest, "who shall humbly present and place it upon the holy Table."

We see in the wording of this rubric how careful the Church is to impress a religious character on these offertories. Most Clergymen, when they place the offerings on the Lord's Table, say a few words of prayer, asking God to bless the gift, that it may promote His glory.

The Priest is also *at this same time* to place on the Lord's Table so much bread and wine as he shall think sufficient, "when there is a Communion."

Two things we learn from this direction; first, the intention that there should be an offertory every Sunday, whether there be a Holy Communion or not; and, secondly, that the practice of placing the bread and wine upon the holy Table before the commencement of the service is not in accordance with the Prayer Book, which here directs that the primitive custom of

the Church shall be observed, of making a distinct *oblation*, or thank-offering of the bread and wine. That this is the meaning of the word 'oblation'—the offering or presentation of the bread and wine to the Lord—in the prayer that follows, is rendered probable by the fact that the word was added in 1662, when the direction about *then* placing the bread and wine on the Table was restored. The custom of thus presenting the bread and wine, as fruits of the earth, with thankfulness to the Lord, is as old as the second century. That these fruits of the earth are about to be set apart, or consecrated, to a very holy purpose, is also true; but their oblation as a *thank-offering* is quite distinct from their subsequent consecration.

During the earlier part of the service up to this point they are intended to be on a side-table conveniently near.[1]

The alms and oblations being placed on the Lord's Table, there follows a prayer for the Church militant,—"for the whole state (or estate) of Christ's Church militant here in earth." The word 'State' has come to be usually appropriated to the nation in its *civil*, not *ecclesiastical* character; thus we speak of Church and State as two distinct organizations. But in its form 'estate' we are still familiar with the phrase "the three Estates of the realm," meaning the Spiritualty (or Clergy), as represented by Convocation, the Peerage, as represented by the Upper House of Parliament, and the Commonalty, by the Lower House. So here we may speak of the estate of Christ's Church, meaning Christ's Church as a recognized organization. The words "militant here on earth" were added by

[1] Called by some a Credence, or Credence-table, from an Italian word meaning a *cupboard*.

the Reformers, to distinguish it from that other portion of Christ's Church whose warfare is accomplished, and to make it plain that we do not pray for the dead. In ancient days a pious commemoration of holy men and women departed this life was always included.

When the doctrine of Purgatory prevailed, there grew up an idea that we might by our prayers in some way benefit souls in Purgatory. The concluding words of the Prayer as they now stand are in fact a protest against any such notion. Instead of praying for them as in pain, we rather give thanks for them as among the blessed ones who have died in the Lord, and are now resting from their labours.

With this affecting recollection of those whom we have loved, and for a while lost, ends what some call the *Ante-Communion*, or the earlier portion of the service, which is introductory to the act of Holy Communion, and may be separated from it.

If there be no Communion, the service should be here ended, and the people dismissed with a Collect and blessing.

If there be a Communion, this is the proper time for non-communicants to withdraw. In the times preceding the Reformation a custom had grown up of some people standing gazing in the Church (whilst others communicated) without receiving. Indeed, so blind were the Clergy in those days to the plain teaching of Holy Scripture, and so desirous to have the service regarded, not so much as the people's act as the Priest's act on behalf of the people, that they actually discouraged frequent participation.

The Second Prayer Book of Edward VI. (1552) sternly reproved this custom. "Ye offend God sore

. . . if ye stand by as gazers and lookers on them that communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a farther contempt and unkindness unto God? Truly it is a great unthankfulness to say Nay when ye be called; but the fault is much greater when men stand by, and yet will neither eat nor drink the Holy Communion with others. I pray you, what can this be else but even to have the mysteries of Christ in derision? It is said *unto all*, 'Take ye and eat;' 'Take and drink ye *all* of this;' 'Do this in remembrance of Me.' With what face then, or with what countenance, shall ye hear these words? What will this be else but a neglecting, a despising and mocking of the Testament of Christ? Wherefore, rather than ye should do so, depart ye hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whence ye depart. Ye depart from the Lord's Table, ye depart from your brethren, and from the banquet of most holy food. These things, if ye earnestly consider, ye shall by God's grace return to a better mind; for the obtaining whereof we shall make our humble petitions while we shall receive the Holy Communion."[1]

The address of which these words formed part continued to be used on days of Holy Communion until 1662, when it was ordered to be read on a Sunday or Holy-day before, when notice of the Communion was given. The charge to depart, addressed to non-communicants, was then omitted as inappropriate; nor was the custom of remaining without participation any longer prevalent.

[1] Chrysostom no less sternly reproves the attendance of non-communicants.

But the whole tenor of the exhortations as they now stand makes it plain that our Church disapproves such a practice as much as ever. Her view of the Eucharist is the primitive, not the mediæval view. That it is a Holy Communion of Christians one with another and with their Lord—not something done by the Priest on behalf of the people—is plainly her teaching.

That this was the Apostle's view of it is evident :— "For we being many are one bread, and one body : for we are *all* partakers of that one bread" (1 Cor. x. 17). "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (xi. 26).

Almighty Lord, take away from us, we beseech Thee, all controversy and disunion, and help us to feel that, as we are all partakers of one bread and one cup, so should we all be in communion one with another as with Thee; through Jesus Christ our One Lord and Saviour.

LESSON XXVI.

The Communion Service

(*Continued*).

WE now come to the two Exhortations, as they now stand in our Prayer Books. One or other of them, at the discretion of the Minister, is to be read when warning is given of the Holy Communion. The first sets forth strongly "the great peril of the unworthy receiving thereof," and should therefore be used where the Clergyman fears that people are in the habit of coming for form's sake, or for the mere fashion of the thing. "Unworthily" is the literal translation of the word used by St. Paul (in 1 Cor. xi. 27) in the sense of *profanely*; the old Latin word was *indigne*, which conveyed the meaning of offering an *indignity* to the Holy Communion. It is important to bear in mind that this is the force of the word as here used, lest any think it mean *without sufficient holiness to be worthy of so great a privilege*. "Unworthiness," in this latter sense, is, it need hardly be said, the best possible reason for coming to the Lord's Supper; and those who have this sense of "unworthiness" are in precisely that state of mind which Christ loves best, for it implies *repentance*, and repentance is the "marriage-garment" here spoken of as required by God in Holy Scripture.

Then the Exhortation advises us how we may best bring our minds into this repentant state.

"The way and means thereto is: First, to examine your lives and conversations" (your dealings with your fellow-men) "by the rule of God's commandments," there to make confession to Almighty God, with full purpose of amendment.

If the offences be against our fellow-men as well as against God, then our confession must be to them (to those whom we have offended) as well as to God, asking for their forgiveness, and making all the redress we can. "For otherwise the receiving of the Holy Communion doth nothing else but increase your damnation." The word "damnation" is here used (as frequently) for a *present* state of condemnation, the being *now* in disgrace, under God's displeasure.

Then sundry grievous kinds of sin are mentioned, and if any be living therein without repentance, they are severely warned to abstain from coming to the Lord's Table. This warning may to us seem quite unnecessary; none now who was an "adulterer or hinderer and blasphemer of God's Word" would be likely to care to come to Holy Communion. But we must remember that when this exhortation was composed, civil disabilities were imposed on those who were not communicants, and those well-meant but most ill-judged laws were driving many into hypocrisy. A man could not hold office in a borough without attendance at the Communion. We may be thankful that all this is altered.

Then the Clergyman proceeds:—"And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein" ("herein" meaning "whereinsoever

ye shall perceive yourselves to have offended"), "but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open" (or declare) "his grief" (that particular grief or distress which is troubling him); "that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness."

The intention is evident; the self-examination and confession to God in your own chamber—previously urged—is the best thing: but if that fail, if you want a Clergyman's help, then go to your parish Clergyman, or if you cannot well go to him, then to some other, and confess the sin that is specially burdening your conscience, that you may receive from him the Church's absolution, and such spiritual advice as he may be able to give you, with a view to restoring your peace of mind and assurance of God's pardon.

The second alternative exhortation, to which we now come, is an earnest appeal *not* to decline the invitation to the Lord's Supper. It has therefore quite a different character from the first, and is clearly to be used when the Clergyman observes that his flock are becoming neglectful of this precious means of grace—a much commoner case in our day than the former. Like the former exhortation, it alludes to our Lord's parable of the marriage-supper; only whereas the former insisted chiefly on the reproof of him who came without the wedding-garment, following St. Matthew, this exhortation dwells chiefly on the vain excuses of the invited guests, as given in St. Luke, and warns all who, for like worldly reasons, turn away from the Lord's Table, that they not only lose a privi-

lege, but transgress a plain duty, the duty of making thankful remembrance of the Sacrifice of Him Who died for them.

The third exhortation is that which is used at the time of the administration, and, like the first of the two preceding exhortations, contains a strong warning against "unworthy," that is, profane participation. Nearly all its phrases are taken from the two chapters on the Lord's Supper in St. Paul's First Epistle to the Corinthians. The description of the service as "the Communion of the Body and Blood of our Saviour Christ," is St. Paul's own description in the tenth chapter. The words of warning are taken directly from his eleventh chapter; and to understand them we cannot do better than read carefully the passage, with such notes as may be needful.

The first note of explanation needed is, that in those early days the Holy Communion was combined with what was called a "Love-feast," to which every one who could afford it brought his contribution. The intention was a most Christian one, that the poor should sup at the expense of the rich. But it seems that rumours had reached the Apostle that this Christian intention was at Corinth often defeated by the selfish greediness of the rich :—"every one taketh before other his own supper," that is, snatches at the bread and wine which he has himself brought, before the poor can have a share. So that "one is hungry and another drunken,"—instead of sharing alike, one gets too little and another gets too much. Then the Apostle reproves them for making so holy a meal a mere opportunity for satisfying hunger. Let them do that at home, and not come hungry to the Lord's Table. Then he contrasts with these profane meetings

of the Corinthians that most solemn last Supper in the upper chamber, described to him in revelation by the Lord Himself. That holy institution the Christian Sacrament should—so far as possible—resemble, "for the continual remembrance of Christ's death," or, as St. Paul expresses it, "to shew the Lord's death till He come."

"Wherefore, whosoever shall eat this bread and drink this cup of the Lord *unworthily*" (profanely, as those Corinthians did in their greediness) "*shall be guilty of*" (*or in respect of*) "*the Body and Blood of the Lord.*" Doing indignity to the bread and wine, they do indignity to the Body and Blood of Christ, of which the bread and wine are sacred emblems. "*But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily*" (profanely, doing indignity to it) "*eateth and drinketh damnation to himself*" (condemns himself and incurs God's displeasure by so doing), "*not discerning*" (or considering) "*the Lord's Body,*"—regarding that which his bodily eyes see only, and not looking through and beyond to that Body of His Lord which the eye of faith discerns. "For this cause many are weak and sickly among you, and many sleep"—many are punished by sickness (brought on by their intemperance), and in many cases the sickness has ended in death. Such judgments are sent by God as warnings and chastisements, to save us from being condemned eternally with the world.[1]

The words written in italics are, you will find, embodied in this exhortation; the concluding warning is

[1] This last strong phrase shows clearly that the previous word—mistranslated "damnation"—cannot possibly mean more than *condemnation* or *rebuke*.

paraphrased thus : "We provoke Him to plague us with divers diseases and sundry kinds of death."

It is much to be feared that the misunderstanding of these words of warning, and especially of those unfortunate words "unworthily," "damnation," deters many from the Holy Communion who are the very persons that need it, and to whom it would bring a blessing. The greater our sense of unworthiness the more truly fit are we to receive it. The more dissatisfied with ourselves we are, the more we hunger and thirst after more holiness than we have yet attained to, the more nourishing and strengthening shall we find this heavenly food.

The circumstances under which St. Paul addressed these words of severe warning to the Corinthians, and the circumstances under which they were adopted into our English Prayer Book, in the sixteenth and seventeenth centuries, were so totally different from the circumstances of our day, that it seems almost a matter of regret that the words should be retained in this exhortation.

Our danger is not so much the profanation as the neglect of the Lord's Supper; and yet there is a danger too of allowing it to become a mere religious observance, without active effort on our own part to make it a means of grace.

O Lord, our Master and only Saviour, give us grace that we may ever remember Thy exceeding great love in dying for us, and so draw near with faith, that while we receive these memorials of Thy Passion, we may also receive Thy Body and Thy Blood to be our spiritual food and sustenance, until we come to Thine everlasting Kingdom.

LESSON XXVII.

The Communion Service

(Continued).

AFTER the Exhortation follows a final invitation from the Priest to all who come to receive the Holy Communion, to draw near with faith, and make their confession of sin together, meekly kneeling upon their knees.

The Confession—perhaps the most affecting in the Prayer Book—is to be said by all with one common voice, Priest and people all kneeling.

The words are very strong: "We acknowledge and bewail our manifold sins and wickedness." Does the word "bewail" express really what we are feeling? and is "wickedness" quite the word we should of our own accord have applied to ourselves? "The burden of our misdoings is intolerable:" *intolerable* means "more than we can bear." Is it so? Does the sense of our sin weigh indeed so heavily upon us? does it impair our sleep, our appetite, for instance? These are serious questions; it is not well to force ourselves into an artificial state of feeling; nor is it well, by the use of exaggerated language, to make our devotions unreal. To many it has seemed unwise on the part of the Church to require all her children, young and old, to adopt such very strong language as the language of this confession.

And yet good reason may be given why these strong expressions should be retained.

The words are in the plural, not in the singular number; it is "*we*" throughout, not "*I*." If it were "I bewail," and "my wickedness," then none of us could honestly use the words unless his feeling of repentance was as strong as the words imply. But as the plural number is used throughout, we may honestly adopt these words so long as there are some among us who are thus deeply penitent. And that in every group of communicants there are some whose repentance is thus heartfelt, we may safely take for granted. It is better that the Church's language should tend to raise our standard up to theirs, than lower their standard to ours.

To those who find the words stronger than they could have used individually, they convey a silent reproof, reminding them that all ought to be feeling, and that some kneeling by their side are actually feeling, this deeper sense of sin, this truer shame, this more heartfelt desire for pardon.

Then, again, we should be overstraining the intention of the Church if we were to infer that the feelings here suggested were meant to be *habitual*. A Christian may be cheerful, even mirthful, one hour, and may be bewailing his sins with tears another hour, without inconsistency. There is a time for joy, and there is a time for sorrow; there are seasons when a sense of God's loving-kindness and bountifulness may well be uppermost; and there are seasons when a sense of our own sinfulness should be uppermost. It is wholesome sometimes to be drawn out of ourselves by the joy of others, by the beauty of nature, by the thousand interests that surround us; it is no less wholesome at

other times to turn the eye inward, and measure our own unholiness by the Divine standard of holiness given to us by Christ and His Apostles. So measuring what we are and what we ought to be, the words of our confession will hardly seem too strong.

The stronger our sense of sin, the greater will be our sense of relief in the pardon and deliverance from sin assured to us in the Absolution that follows, and in the "comfortable words" from Holy Scripture which are there read to us. They are taken from the Service-Book drawn up by Melanchthon and Bucer for the good Hermann, Prince Archbishop of Cologne, from which also the Exhortations were mainly adopted.

All prayer, and especially prayer for pardon, is in fact a pleading of God's promises: most fitly therefore do we here, in close connexion with our prayer for pardon, listen to this recital of God's promises in Scripture.

Then comes what is perhaps the oldest portion of the Office, found in the most ancient Greek Liturgies, the "Lift up your hearts" (*Sursum Corda* in the old Latin), and the versicles that follow.

The Nicene Fathers founded on this the *synodal* or *pastoral* letter addressed to the Churches after their great Council, and quoted in one of our Homilies, beseeching Christians not to fix their thoughts on the bread and wine before them, but rather "lift them up," and by the eye of faith behold the Lamb of God in Heaven slain for us upon the Cross.

In the ancient words, "Let us give thanks unto our Lord God," we see how the word "Eucharist" (or *thanksgiving*) came to be applied to the whole service.

Then, having thus "lifted up our hearts to the Lord,"

we speak to the Holy Father, and with Angels and Archangels laud and magnify His Name in the words of the Angels' song—heard first by Isaiah (vi. 3). In the Liturgies of St. Basil and St. Chrysostom there occurs before the consecration of the Sacrament the same glorious burst of praise, commencing with the versicles ("Lift up your hearts," etc.), and ending with the Seraphic hymn. The Priest says :—

"We give thanks to Thee also for this holy service which Thou hast deigned to receive at our hands; Thou before Whom stand thousands of archangels, ten thousands of angels, cherubim and seraphim of six wings, full of eyes, dwelling on high, swift of flight, who loudly raise in jubilant song their triumphant hymn :—

(Then the Choir) "Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of Thy glory. Hosanna in the highest!"

At this point, therefore, in many churches, the people join in, leaving the words before the "*Ter Sanctus*" to the Clergyman alone; and until 1604 the paragraph containing the *Ter Sanctus* was broken into two portions, with a rubric inserted in 1549 directing the *Clerks also to sing* the words, "Holy, Holy, Holy," etc.

Before this, at the five greatest feasts of the Christian year, a "Proper Preface" is also said, in continuation of the address to our Holy Father, commencing, "It is very meet, right, and our bounden duty." It will be noticed that all these Prefaces are, more or less, confessions of faith in the doctrine specially connected with the season. Thus at Christmas we make mention of the Incarnation; at Easter, of the Redemption effected by Christ our Passover,

Who by His death destroyed death (2 Tim. i. 10), and by His rising to life again hath restored to us everlasting life; at Ascension-tide we think of His Exaltation and our hope of sharing His glory; at Whitsuntide we are reminded of the Descent of the Holy Ghost with those gifts which enabled the Apostles to be the evangelists of the world; and on Trinity Sunday the doctrine of the Trinity is very carefully defined in a confession that our One God is not One Person only, but Three Persons in One Substance, so that in worshipping each of the Three Persons we are worshipping the One God.

As in the Trinity Sunday Preface we address, not God the Father only, but the Three Persons of the Trinity collectively, there is a special direction that on this day the words "Holy Father," in what precedes the Preface, shall be omitted.

The prayer that follows the Angels' hymn is called the Prayer of *humble access*, for in it we speak of the spirit in which we desire to approach the Lord's Table. Thinking of the humble confession of the Syrophœnician woman (Mark vii. 28), we too confess that "we are not worthy so much as to gather up the crumbs under the Lord's Table." But, trusting in God's mercy, we pray that we may receive, not only the outward and visible part of the Sacrament, but also that inward and spiritual part which God alone can give along with it, namely the eating of the Flesh and the drinking of the Blood of Jesus Christ. Does any ask, once again, How can this be? Then very beautifully does this prayer give the only possible explanation,—*So* eating His Flesh and *so* drinking His Blood, "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." The

mystery of feeding on Christ can only be realized *in its effects*. The distinction here made in these effects —the cleansing of our *bodies* by feeding on Christ's Body, and the washing of our *souls* by drinking His Blood, is noticeable, but, perhaps, not intended to be pressed. It is important, however, to observe well that our *bodies* as well as our *souls* benefit by the Holy Communion ; body and soul are so intimately united that one cannot be sanctified without the other being thereby sanctified also. And the doctrine of the resurrection of that divinely-fashioned form, with its various faculties of mind and sense, which we call our body, has given a dignity and sacredness to the body which the unchristian world knows not. The Apostle prays for the Thessalonians, that the very God of peace will sanctify them *wholly;* that their whole spirit and soul *and body* may be preserved blameless unto the coming of the Lord Jesus Christ (1 Thess. v. 23).

Then, at length,—after exhortation, hymn of praise, and prayer of humble access,—comes the Prayer of Consecration ; for, we remark, that so it is called in the preceding rubric, the *Prayer* of Consecration.

Our Prayer Book would have us understand that no ministerial benediction of the bread and wine would avail without *prayer*. And what is the prayer? It is that while we are receiving the outward and visible thing—God's creatures of bread and wine—God will so work within us that we may concurrently be made partakers of the inward and spiritual thing also,— "partakers of Christ's most blessed Body and Blood." The fact that this is mademattter of prayer, that we thus *pray* that the inward part may accompany the outward, shews plainly that the two do not *necessarily*

go together,—that it is quite possible to receive the one without receiving the other, quite possible to receive the creatures bread and wine without being partakers of the Body and Blood of Christ. To enable us to receive the latter rests with God; and whether or no God vouchsafe it, depends on our faith. All who are about to communicate should join silently in this Prayer of Consecration.

After thus praying, then, that while we do the outward thing God will do the inward, we recite, as the Church has ever recited, the very words of Christ in His solemn Institution, for these words contain the promise on which all depends; that this bread shall be to us His Body, and this cup shall be to us His Blood of the New Covenant. The spiritual meaning of this promise has been so repeatedly explained already[1] that more need not be added here. Most fitly do we plead this promise of His dear Son in continuation of our Prayer that God will now fulfil it to us. The recital of these words of our Lord over the bread and wine is called their benediction.[2] Nor is it only the words of Christ that are repeated, but the presiding Clergyman repeats His act also, taking the bread into his hands as Christ took it, breaking it as Christ broke it, and laying his hand upon it as he pronounces those words of Christ that made it the emblem of His Body: and so with the cup, taking it up and laying his hand upon it, just as we may conceive our Lord did when He blessed the bread and wine in the upper chamber. Thus do we all, Priest as well as people, fulfil the command, "Do this in remembrance of Me."

[1] See Chapters X. and XXIV.

[2] Benediction, or blessing, is St. Paul's word—"the cup of blessing which we bless" (1 Cor. x. 16).

There are few expressions in this Prayer of Consecration which claim special comment. We notice the emphasis with which, at the opening, Christ's Sacrifice is declared to have been *once* offered, meaning that it can in no sense be repeated, and that it was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." These last words are accumulated purposely to express the Reformers' conviction that any supposed sacrifice of Christ in the Mass is as needless as it is injurious to the doctrine of His one all-sufficient Sacrifice on the Cross.

The phrase "these Thy *creatures* of bread and wine" seems intended to forbid any adoration of these elements, and declare the Church's belief that the elements before us are, at the moment of our reception of them,[1] still *creatures* (created or material things) as they were when first placed upon the Table. *Consecrated* they have been, that is, set apart to the most sacred of all uses; and we cannot possibly be too reverent in giving or receiving them; for they are to us the pledges and emblems of the inward and spiritual thing which God is vouchsafing (at the same time) to give us. But any sort of adoration paid to them is wrong and misleading, and can only arise either from ignorance or superstition. The Real Presence of our Lord is to be sought (as Hooker teaches us) not in the bread and wine, but in the heart of the faithful recipient.

The words "Do this in remembrance of Me," are paraphrased for us by St. Paul (1 Cor. xi. 26): "Do this" he explains to mean "eat this bread, and drink this cup;" "in remembrance of Me," he explains to

[1] For it is of that moment that we are thinking.

mean that we "do show the Lord's death till He come." St. Paul clearly understood the command "Do this" to be addressed to people as well as priest. And on this command we rightly rest the duty of being communicants.

Grant, O Lord, we beseech Thee, that as often as we break bread together according to Thy holy institution, we may feel that, though we see Thee not, Thou art as truly present with us as Thou wert with Thine Apostles in the upper chamber, that we may worship Thee in spirit and in truth, as One with Thy Father and the Holy Ghost.

LESSON XXVIII.

The Communion Service

(Concluded).

WE finished the Consecration Prayer in our last Lesson. Both the Clergy and the rest of the congregation receive the consecrated bread and wine kneeling, for it is an act of worship; we adore Him Who gave Himself "not only to die for us, but also to be our spiritual food and sustenance in this holy Sacrament." We remember, moreover, His promise, that wherever two or three should be gathered together in His name, there He would be in the midst of them: and we feel, as we draw near to His holy table, that He is truly fulfilling this promise, and, though we see Him not, presiding over our heavenly banquet.

The rubric that directs how the bread and wine are to be given and received is very carefully worded. The Minister is to receive the Communion first himself, then give it to the Clergy who are assisting him in the service, "and after that to the people also in order, into their hands, all meekly kneeling."

The words "*into their hands*" were inserted by the Reformers, because they disapproved of the custom of the Romish Church, in which the Priest places the wafer of bread in the mouth of the recipient. They wished the whole manner of the service to set forth its doctrine; and they held it an essential doctrine

that there must be an act of faith on the part of the recipient. As, therefore, he must *hold forth the hand of faith*, as it were, to *take* and receive that which Christ gives in this Holy Communion, so they desired that he should hold forth his bodily hand to take and receive the emblem of that gift.

For a like reason, as we have seen in Lesson X., the word *taken*, as well as *received*, is inserted in the Catechism :—"The Body and Blood of Christ, which are verily and indeed *taken* and received by the faithful in the Lord's Supper."

The recipient must not be *passive* merely, he must enter actively into the service, and make it his own act and deed.

The rubric further directs, that where the Minister "delivereth the bread *to any one*, he shall say" as follows ; making it plain that the words are to be said over *each one* individually, as the 21st Canon also makes yet more plain.

The words that follow are, as will be seen, made up of two distinct portions : first a prayer, next a charge.

In the First Prayer Book of Edward VI., the first part—the prayer—stood alone :—

"The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

"The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

The more advanced Reformers of 1552, who drew up the Second Prayer Book of Edward VI., seem to have feared this ancient form of words might seem to countenance the idea of Transubstantiation, and therefore substituted for it other words :—

"Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

"Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

In the revision of Edward VI.'s Prayer Books, at the commencement of Elizabeth's reign, 1559, the two sentences were wisely combined: and thus we have preserved to us both the ancient form of the Church which sets forth *God's part*, and also the formula of the Reformers which so well expresses *our part* in this holy sacrament.

The first sentence does not really convey any notion of Transubstantiation. It is simply that the Clergyman, as he gives to each the bread, prays that the inward and spiritual thing, of which this bread is the means and pledge, may preserve his body and soul to everlasting life. And so, when he gives the wine, he prays that the Blood of Christ, of which this cup of wine is the symbol, may preserve the communicant's body and soul to everlasting life. Thus the words are in perfect harmony with the Prayer of Consecration, in which also we pray that the inward grace may accompany the outward sign. We may rejoice, therefore, that these ancient words are retained. They set forth what God is doing for us, all unseen, in Holy Communion.

We may rejoice also that we have preserved to us those few admirably chosen words, setting forth what is required of us communicants, namely, to eat bread "*in remembrance that Christ died*" for us, "and *feed on Him in our hearts by faith* with thanksgiving."

Words could hardly be found to express more clearly God's act and our act in Holy Communion.

If the consecrated bread or wine prove insufficient, the Priest is to consecrate more, repeating over each portion our Lord's original benediction as before. And when all have communicated, he is to place what may be left reverently on the holy Table, "covering it with a fair linen cloth." Thus carefully does our Church mark the extreme holiness of the purpose for which this bread and wine has been consecrated.

After the Sacramental act, as in the Baptism service also, follows the Lord's Prayer. And then is said by the Priest, on behalf of all, one or other of two thanksgivings.

The leading thought of the first is the sacrifice or dedication of ourselves to God.

The leading thought of the second is our incorporation in the mystical Body of Christ, which is the blessed company of all the faithful.

Both these thoughts are drawn from Holy Scripture.

The thought of self-sacrifice is taken from Rom. xii. 1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Reasonable*, both here and in our Prayer Book, means belonging to the *rational* part of our nature—as opposed to the *animal* sacrifices of the Mosaic service.

"Ye are bought with a price," St. Paul tells us, "therefore glorify God in your body and in your spirit, which are God's:"—both body and spirit being God's, we offer both to Him in sacrifice, consecrating both to do *His* will, not our own.

So the thought of incorporation in Christ's mystical Body, which pervades the second thanksgiving, is drawn from Scripture: in 1 Cor. x. 17, St. Paul espe-

cially connects it with the Holy Communion, saying, "the bread which we break is it not the communion of the Body of Christ? *For* we, being many, are one bread" (or loaf) "and one body; *for* we are all partakers of that one bread." His use of the connecting word "*for*" shews clearly his train of thought, "the partaking of this sacramental bread makes us members of that one Body (the Church), which the bread symbolizes, for the Church is the Body of Christ." The idea of the Church being the Body of Christ mystically, that is spiritually, is frequent in St. Paul's writings:—Christ is "the head over all things to the Church, which is His Body." Eph. i. 22, 23; see also 1 Cor. xii. 12, 27; Eph. iv. 12–16, v. 30.

This interpretation which St. Paul here seems to suggest of our Lord's words, "This is My Body," meaning "My mystical Body or Church," is taken up and set forth more than once in St. Augustine's sermons,[1] and is here adopted in our Prayer Book. That it is an allowable interpretation of Christ's words is thus clear; but we should be wrong in supposing St. Paul to mean that it is their only interpretation. It is manifest from the sixth chapter of St. John, that the idea of *being fed by* the Body of Christ is more prominently the idea of the Eucharist than this other idea of *being incorporated into* the Body of Christ. But (as we have said) neither should be lost sight of: and it is the latter which is specially impressed upon us in this second Thanksgiving. It is repeated in the latter portion, where we pray that we "may continue in that holy fellowship" (the blessed company of the faithful, which is the Body of Christ); the word *continue* implying, that our incorporation therein has been renewed in this Holy Communion.

[1] Sermons 227 and 272.

Thus, in the light of this interpretation of the "Body of Christ," we see how the two meanings of *communion* coalesce: communion with Christ and communion one with another. For communion with Christ is communion with the Body of Christ, which is our fellowship one with another.

We conclude our service with a hymn of praise, as old as the fourth century certainly, for it is found in the Eastern Church in the time of Athanasius. It is called the "Gloria in Excelsis," from the opening words; and also "the Angelic Hymn," those opening words being the words sung by the Angels who appeared to the shepherds at our Lord's Nativity. In the First Prayer Book of Edward VI. it was at the opening of the Communion Office: in 1552 it was transferred to the close, the Reformers wishing perhaps to follow our Lord's example, Who sang a hymn with His disciples at the close of their Last Supper. The extreme beauty of the language seems to lend itself to song, and it has been set to music by many of our greatest composers. The rubric directs it to be said or sung.

The Blessing with which the congregation is dismissed was composed by the Reformers, the first portion of it being taken from Phil. iv. 7, and the second portion from some ancient Offices.

It is characteristic of the extreme care with which our Reformers wished to guard against the recoil from Roman superstitions leading to irreverence, that here again a direction is given about the bread and wine. If any of that which has been consecrated remain over, it is not to be taken out of the Church, but

"reverently consumed," after the conclusion of the service, by the clergy or other communicants.

Everything is holy which has been thus associated with our highest act of worship.

Give us grace, O Lord, thus by careful meditation on Thy Holy Communion, to make it ever a reasonable service, holy and acceptable unto Thee, strengthening and refreshing to us; through Jesus Christ, Thy Son, our Lord.

LESSON XXIX.

The Baptismal Office.

WE come now to the Baptismal Service. Three forms for the ministration of Baptism are given in our Prayer Book. But it is with the first of these only that we need now concern ourselves. The second is for the case of infants who (by reason of dangerous illness or some other serious cause) cannot be brought to the Church for their baptism. The third form is for the case of those who are baptized when grown to years of discretion. By far the most usual service is that for the Public Baptism of Infants, and this we will now proceed to consider.

The opening rubric "admonishes" or cautions us all, that Baptism is best administered "on Sundays and other Holy-days when the most number of people come together,"—not only for the child's sake, that many may witness his admission as a new member into Christ's Church, and join in prayer for him; but also for the people's sake, that "every one present may be put in remembrance of his own profession made to God in his baptism."

It is ordered that the Service shall be immediately after the Second Lesson at Morning or Evening Prayer.

Each child is to be presented by *three* sponsors.

By the 29th Canon of 1604, parents were forbidden

to be sponsors for their own children. But in 1865 Convocation advised the removal of the prohibition, thus returning to the practice of the early Church, which allowed children to be presented by their parents with *one* other Christian friend.

All then assemble round the font, which is to be filled with fresh water each time the Sacrament is administered; and the clergyman asks whether the child have been already baptized or no. It is necessary to be careful to ascertain this, because the Christian Church has always strictly forbidden baptizing over again those who have been once baptized: and it happens sometimes that a child has been baptized *privately* by reason of sickness, and is now brought to the Church for public *admission* only.

For those who have not been previously baptized the Service then proceeds.

In a brief address we are reminded how Christ told Nicodemus (in John iii.) that none could enter His Kingdom or Church except he be regenerated, that is have a new birth given unto him by water ("the outward and visible sign") and by the Holy Ghost ("the inward and spiritual grace"). Then we are asked to join in prayer that *both* these parts of the Sacrament may be vouchsafed in the present instance,—that while the minister performs the outward and visible sign, God will give the inward and spiritual grace;—that so the child may be made a *lively* (that is, a living) member of Christ's Holy Church.

Then follows the prayer, founded on one of Luther's, the German Reformer. We speak of those two great types of Baptism, one mentioned by St. Peter (1 Pet. iii. 21), the waters of the Flood bearing up that Ark in which the few were saved; and the other mentioned

by St. Paul (1 Cor. x. 2), the waters of the Red Sea, by passing through which the Israelites were delivered from the land of their bondage. And thus we pray that both these types may be fulfilled :—that the child may be admitted into "the *Ark* of Christ's Church;" and "may so pass *through the waves* of this troublesome world, that finally he may come to the land of everlasting life."

In a second prayer we beseech God that the infant coming to Holy Baptism may receive "remission of sins." This phrase might be a difficulty to us as applied to a mere infant, had we not already seen[1] that the word "*sin*" may mean that state of sinfulness in which we are all born, and on which God's displeasure must rest. How is this state of sinfulness to be "remitted" or cancelled? "By spiritual regeneration;" that is, by the child being *born again* into God's family, accepted by His Heavenly Father, from this day forward, as His own child, for Christ's sake.

Thus we see that in the case of an infant the phrase "remission of sins" means *a state of pardon*, or of acceptance, into which the infant is admitted in Baptism.

"Receive him, O Lord, as Thou hast promised by Thy Well-beloved Son."

After these prayers all stand, and the Gospel is read, taken from the tenth of St. Mark; recounting how Christ plainly shewed His willingness to receive infants, their tender age being no hindrance, but rather the contrary, making them especially fit to be members of His kingdom.

The blessed encouragement given to Infant Baptism in this passage of Scripture is thus explained.

[1] Lesson IX., p. 62.

It leaves no room for doubt that Christ approves this service of the Church: that He, unseen, is even now, as then, receiving these infants in the arms of His mercy, and giving them the blessing of that new life,—that new vital principle, that germ of a spiritual *self*,—which is eternal and divine; and making them partakers (that is, giving them their part or inheritance) in His everlasting kingdom. For that Christ *does* make children in Baptism *inheritors* of His heavenly kingdom we know assuredly. Whether they keep or forfeit that inheritance in after years, *that* we cannot know.

For all these mercies we then "faithfully and devoutly give thanks" unto God. Notice in this thanksgiving how carefully the words are chosen:—we do not speak presumptuously of our Baptism; we thank God, not for our knowledge of God or faith in God, but for having *called us* in Baptism to a knowledge of His grace and to faith in Him; praying that He will increase this knowledge and confirm this faith in us evermore; and praying especially for the infants about to be baptized, that God will give them His Holy Spirit that they may be *born again*,—this very day adopted by God as His children,—and so be made this very day heirs of everlasting salvation; through our Lord Jesus Christ, Who liveth and reigneth with the Father and the Holy Spirit, now and for ever.

And with this thanksgiving and prayer ends the first part of the Baptismal Service.

We will not go further in this Lesson, but pause awhile to consider the doctrine of these opening passages of the Service.

The obvious difficulty to one who had never learned

his Catechism would be this—"How am I to understand these very confident expressions about the effect of Baptism?"

"Doubt ye not," the Church says, "but earnestly believe that Christ will favourably receive this present infant; that He will embrace him with the arms of His mercy; that He will give unto him the blessing of eternal life, and make him partaker of His everlasting kingdom."

We know, alas! that numbers and numbers of those who have been thus baptized turn out sinful, and even reprobate, in after life:—how then can we speak thus confidently?

The explanation is a very simple one, and to be found in those opening words of the Catechism where it bids us all—yes, every one of us who has been duly baptized—to say, "In Baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

This is a past fact in the life of every duly baptized Christian which he cannot undo afterwards. *Once*, at all events, he was a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven. What he is now, whether still in that state of salvation, is another question, and a most anxious question. But, whether or no he has kept his part of the Covenant, God at any rate fulfilled *His* part, and gave him that good start, accepting him in Baptism as His own child and as a partaker in the inheritance of the Saints. This is the explanation of the strong and confident expressions of the Baptismal Service. We are then on the threshold of the child's life; and seeing him brought to Christ by Christian sponsors, and solemnly received into Christ's Holy Church, and

baptized according to Christ's command in the Name of the Father, and of the Son, and of the Holy Ghost, it would be wrong indeed and faithless to doubt for one moment that God was there and then remembering His Covenant, and fulfilling His Divine part of it.

Mark how, by Scripture, by exhortation, by solemn prayer together, the minds of all present (including especially the sponsors) are lifted into this confident hope and glorious assurance.

For this is the sure way to make our prayers and their prayers effectual :—"What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them" (Mark xi. 24).

This then is the explanation of the confident language in which we speak of the effect of Baptism. We do not for one moment assert that God will at the day of judgment receive this child as His own, or *then* admit him to His kingdom. But we do confidently assert that God is *now* receiving him as His own, and is *now* admitting him to His kingdom.

It cannot be repeated too often—being the key to the whole Prayer Book—that the word *salvation* has here, as elsewhere, a *present* not a *future* signification.

Grant, O Lord, we pray Thee, that being thus in infancy taken into Thy favour, and for no merits of our own, but for the merits of Thy dear Son, adopted into Thy kingdom, we may so live, that no temptations of the world may lead us to forfeit these Thy blessings, through the same Thy dear Son Jesus Christ our Lord.

LESSON XXX.

The Baptismal Office

(Continued).

The Covenant.

THE second of the three parts of the Baptismal Service may be called the *Covenant.*

It opens with an address to the child's *sponsors* or *sureties,* setting forth very plainly the nature of this Covenant. There is much misapprehension about the duties and responsibilities of Godfathers and Godmothers, which a right understanding of the Baptismal Covenant would at once remove.

Let us therefore go carefully through this address.

"Dearly beloved, ye have brought this child here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe—

(1) To receive him;

(2) To release him of his sins;

(3) To sanctify him with the Holy Ghost;

(4) To give him the Kingdom of Heaven;

(5) And everlasting life."

Here let us pause awhile. A Covenant being between two parties, with promises on both sides, we have here set forth under five heads what our Blessed Lord Jesus Christ engages or promises to do on *His* side in the Baptismal Covenant.

These five heads remind us at once of the latter portion of our Nicene Creed :—

"I believe in the Holy Ghost,"—Christ promises to sanctify the child with the Holy Ghost.

"I believe one Catholic and Apostolic Church,"—Christ promises to give the child "the Kingdom of Heaven," *i.e.*, a place in that heavenly kingdom which He came to establish on the earth—His Church.

"I acknowledge one Baptism for the remission of sins,"—Christ promises "to release the child of his sins." What is meant by the infant's "sins" appears from the opening words of the Service, "Forasmuch as all men are conceived and born *in sin*." It is this element of sin that has to be washed away. "That whatsoever filth he hath taken of Adam may be put away by this holy flood"—so the first prayer used to run.[1] The phrase "remission of sins" may thus be used in the case of infants.

"And I look for the life of the world to come,"—so Christ promises to give the child "everlasting life,"—a gift which may indeed be forfeited, but which is none the less verily and indeed given in Baptism ; for the Holy Ghost is "the giver of life." To be born of water and *the Spirit* involves necessarily translation into this new atmosphere of life, which the child from that day forward begins to breathe, so to speak. Some teach that this blessing is not given to us until we lay hold of it by *faith;* not so our Prayer Book ; our Prayer Book distinctly teaches that it is bestowed upon us *of God's free grace* in Infant Baptism, without any effort on our part,—the child thus profiting by the faith of that "congregation of faithful men" who are

[1] Luther's opening prayer, adopted in Archbishop Hermann's Reformed Liturgy for Cologne.

then prayerfully admitting him into their number. And this gift of a new life we call a *new birth* or *regeneration*;—it is, in the language of the Catechism, "the inward and spiritual grace of the Sacrament."

Thus then does the Prayer Book sum up what Christ *engages* to do for the child. Mark the undoubting confidence with which the Prayer Book speaks of Christ's performance of this *His part* of the covenant:—"Our Lord Jesus Christ hath promised in His Gospel to grant all these things; which promise He, for His part, will most surely keep and perform."

So much for *Christ's* side of the covenant.

Now the address turns to the *child's* side.

"Wherefore, after this promise made by Christ" (so the exhortation proceeds), "*this infant* must also faithfully for his part promise——"

We must pause here to observe attentively and carefully that it is the *infant*, not the *sponsors*, who is now about to make a promise.

This is important. There is a very general misapprehension that it is the sponsors who make the promise; and many shrink, on this account, from being Godfathers and Godmothers, fancying that they will, in some way, become responsible for the child fulfilling these engagements.

This is of course a complete mistake. It is the child, not the sponsors, who is bound. The sponsors do but lend the child their voice, as it were, that he may make answer to the clergyman, and may so have this vow put upon him.

True, they are asked to undertake a responsibility afterwards, at the close of the Service—the responsibility of seeing to the child's Christian training,—but that is a totally different matter, unconnected with

these baptismal vows, which rest on the *child* entirely and exclusively.

Doubtless people fall into error on this point, because they misconstrue the words that follow, "By you that are their sureties."

"The infants promise by you," simply means that the infants make the promise "by your voice," being themselves unable to speak. And the sponsors are called *sureties*, because they give surety or *security* to the Church, as witnesses that the infants have had this solemn vow and obligation put upon them.

It is true the word "surety" sometimes means "one who is bound for another," "one who becomes bail for another." But that the Godfathers and Godmothers are not "sureties" in this sense, is plain from the fact that they are equally required in Adult Baptism, where the persons baptized answer with their own voice, and are clearly and obviously bound in their own persons.

One more phrase might, if left unexplained, seem to favour the error:—"Until he come of age to take it upon himself." But presently, when we come to study the Confirmation Service, we shall see that these words do not mean that the promise there for the first time begins to rest on the child; but that the child does then by his own confession admit that this promise has been ever since Baptism resting on him.

But it may be objected, "Is it not a fiction that an unconscious infant can thus promise by the mouth of other people?"

We answer, it is no fiction, but a stern reality that a solemn obligation is there and then imposed upon the infant. True, it is imposed by others; but those

others have a perfect right,—nay, it is their bounden duty,—to impose it, knowing as they do that it is for the infant's infinite good.

Moreover they are only doing in spiritual matters what is done continually in temporal matters. Young children often inherit estates involving certain responsibilities—change of name or other stipulations. Their trustees never hesitate to impose these obligations upon them; and the children are bound in law to fulfil these obligations, else they forfeit the estate. So it is with that inheritance that is bestowed upon children at their Baptism. They are then made inheritors of Christ's kingdom. But certain obligations are attached to it, and those obligations must be understood to rest upon the child from the very day that he enters the kingdom; however unconscious of it he may be at the time.

Consistently with this view—that the party who becomes bound by the promise is the child, not the sponsors—we may notice that the four *Demands* which follow are addressed in fact to the child.

This was still more plain in the old Offices, in which the minister at this point of the service inquired the name of the child, and then addressed the child by name—"John," or "James," "dost thou renounce the Devil . . . . ?" and the sponsors made answer for the child, "I do;" and so on, repeating the name before each demand. In 1661 the explanatory words, "in the name of this child," were introduced in the first demand, which perhaps is to be regretted, for it seems to address the demand to the sponsors, and is inconsistent with the wording of the other demands, which are still most properly addressed to the babe,—"Dost thou believe . . . ?" "Wilt thou be baptized

in this faith?" "Wilt thou, then, obediently keep God's holy will . . . ?"

We need not now dwell, at any length, on the meaning of the demands that follow, as they are explained in our Lessons on the Catechism.

In the Catechism they appear as *three;* and it will be seen at once that here in the Baptism service they are in fact *three*, not *four*,—the middle demand being merely resolved into two: "Dost thou believe . . . ?" and "Wilt thou be baptized in this faith?"

In reading the first demand we must remember, what has been elsewhere explained, that the word "renounce," means to "disown," or "disclaim," or "refuse allegiance to,"—rather than forsake. This explains its application to an *infant*, who has committed no actual sin, and therefore has nothing to forsake.

The true meaning of *renunciation*, as applied to an infant, is well brought out in the following passage from a well-known old writer,[1] with which we may fitly conclude this second, or Covenant, portion of the Baptismal Service:—

"When we enter into covenant with God, we must have the same friends and enemies as God hath; especially when the same that are enemies to Him are also enemies to our salvation. And therefore, since children are by nature the slaves of the Devil, and, though they have not yet been actually in his service, will nevertheless be apt to be drawn into it by the pomps and glory of the world, and the carnal desires of the flesh; it is necessary to *secure* them to God be-

[1] Wheatly, whose volume *On the Book of Common Prayer* was published a century and a half ago.

times, and to *engage* them to take all these for their enemies, since whoso loveth them cannot love God (1 John ii. 15)."

And of the third and last requirement the same writer says: "Since the child now takes Christ for his Lord and Master, and lists himself under His banner, it is fit he should vow in the words of this Sacrament[1] to observe the commands of his General. Wherefore as he promised to forsake all *evil* before, so now he must engage to do all that is good, without which he cannot be admitted into this Christian Church."

[1] Wheatly clearly had in mind the old Roman meaning of the word "Sacramentum"—a soldier's oath of obedience to his commander.

LESSON XXXI.

The Baptismal Office

(Continued).

The Sacramental Act.

WE have now reached the third and most important portion of the Baptismal Service, that which includes the sacramental act itself. It is prefaced by four brief prayers for the child, and a longer prayer for the sanctification of the water. In old times, the water in the font was changed once a month only; and then these four petitions, with one or two others, including an invocation of the Holy Spirit, were used as a consecration service for the fresh water (the *Benedictio fontis*). But the Reformers of 1552 omitted all mention of consecration of the water, lest the people should imagine some magical virtue was imparted to it; and it was not till 1661 that a prayer for the sanctification of the water was once more authorized, and an order inserted that the font should be freshly filled with water whenever the Sacrament of Baptism was administered.

Some of the phrases in these preliminary petitions may need explanation.

"Grant that the old Adam in this child may be so buried that the new man may be raised up in him."

This notion of Baptism, being a burial of an old

self and the resurrection of a new and better self, was far more vividly set forth in the early days of the Church, when the convert was submerged in some stream, and rising again from its waters, was clad in the white robe of his new faith.[1] It is still intended that infants should be dipped into and under the water of the font, but this mode of baptism can seldom be practised in our climate without risk. However, the ideas of its being a burial and resurrection, though less evidently symbolized, are familiar to us from Scripture.

Speaking of Baptism, St. Paul says, "Therefore we are buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life, . . . knowing this, that our old man (or 'old Adam') is crucified with Him" (Rom. vi. 4–6).

So again: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God" (Col. ii. 12). "Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him" (iii. 9, 10).

What is meant by St. Paul's phrase, "the old Adam," and "the new man," adopted in this passage, is most clearly set forth in the no less Scriptural language of the next petition :—

"Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him." Compare with this Gal. v. 24 : "They that are Christ's have crucified the flesh, with

[1] Called the *Chrysom*, which the minister was to put upon the newly-baptized, saying, "Take this white vesture for a token of the innocency which, by God's grace in this holy Sacrament of Baptism, is given unto thee." Then, too, the child was anointed with oil.

the affections and lusts ; if we live in the Spirit, let us also walk in the Spirit."

"Endued" (or clothed) "with heavenly virtues," a phrase suggested by the white robe in which the newly-baptized used to be arrayed.

The beauty and musical cadence of these short prayers cannot fail to strike the reader.

In the consecration prayer which follows (corresponding in its position to the consecration prayer of the Service for the other Sacrament), we plead, as in that other consecration prayer also, a fact connected with our Lord's Passion. In the effusion of "blood and water" from our Lord's side on the cross, of which St. John makes such emphatic mention in his Gospel and Epistle, the Church has ever recognized a symbol of the two Sacraments. As that blood and water flowed forth from our Lord's crucified body, so may the strengthening efficacy of the two Sacraments be said to flow forth from His glorified body.

"Sanctify this water to the mystical washing away of sin ;" we now see why we appealed to the fact that *water*, as well as blood, flowed from the side of Jesus. If God was pleased *then*, in so marked a way, to connect *water* with the death of our Lord, so now we pray that He will renew the connexion, and make this water a holy *pledge* to us that the child (who is dipped therein) benefits by that death of Christ, and receives remission of his sins.

The word "*mystical*" has the same meaning as the word "*sacramental*,"—the water being the outward and visible sign, and the washing away of sin the inward and spiritual grace.

The word "*sanctify*" means to "*consecrate*." When we speak of consecrating water, or bread and wine,

we mean that we set them apart from all other uses, and appropriate them to this holy use.[1]

The "washing away of sin," in the case of a child, means the washing away of the stain of sinfulness which he inherited as one of a fallen race.

We are reminded here of several passages of Scripture :—

"According to His mercy He saved us by the washing of regeneration" (Tit. iii. 5). "That He might sanctify and cleanse it (the Church) with the washing of water by the Word" (Eph. v. 26). "Arise, and be baptized, and wash away thy sins" (Acts xxii. 16).

Lastly, we must notice the conclusion of the prayer, that the child "may ever remain in the number of Thy faithful and elect children."

That the child is now made one of God's faithful and elect children, we believe and take for granted: that he may in his after-life *remain* in the number—continue such—this we humbly hope and pray. But clearly Baptism cannot *ensure* that continuance, however much it may conduce to it.

After this solemn appeal to God to bless the Church's Sacrament, the clergyman is instructed in the rubric to take the child into his hands, and ask the sponsors to name it.

"And then naming it after them" (*i.e.* as they shall dictate), "if they shall certify (or assure) him that the child may well endure it" (will take no harm from being dipped), "he shall dip it in the water discreetly and warily;" . . . "but if they certify that the child is weak, it shall suffice to pour water upon it."

[1] By this is meant, not that the water contracts any quality in its nature or essence by such consecration, but only that it is sanctified or made holy in its use, and separated from common to sacred purposes." —WHEATLY *On the Common Prayer.*

Thus Baptism by *immersion* is still the *rule* of our Church, and Baptism by *affusion* (pouring water over the child's head) is intended to be the exception. But practically *affusion* has come to be usually adopted, and *immersion* seldom desired. This is perhaps to be regretted. In old days, all children, unless sick, were *dipped* in the water of the font.

Our Prayer Book neither prescribes nor forbids the old custom of "trine immersion," that is, dipping the child (or pouring water over the child, as the case may be) *three times*, as the Three Persons of the Blessed Trinity are severally named. The Greek and Roman Churches still do it thrice. But as the order to do it thrice, expressed in the Prayer Book of 1549, was advisedly struck out in the Prayer Book of 1552, and has never been re-inserted, it seems that the English Church means it to be discontinued.

After the sacramental act of Baptism there follows the "reception" and "the signing with the sign of the cross." This solemn act, concluding this portion of the service, is peculiar to our Church. We do not mean that admission into Christ's Church is a separate act following Baptism. The admission into Christ's Church is inseparable from the inward and spiritual grace (called "regeneration") accompanying the outward and visible act of Baptism; and the two must not be separated. In the words, "We receive this child," etc., the minister is but giving expression to the congregation's welcome: "We, the congregation, receive or welcome this child, who a moment ago was admitted into our fellowship." Then with his hand the minister makes the figure of the cross on the child's forehead, according to a custom as old as St. Augustine's time, or older.

"Signing with a sign" is a phrase corresponding with the scriptural expression, "sealing with a seal," three times applied by St. Paul to Baptism :—

"Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 22). "In Whom also after that ye believed" (after your conversion), "ye were sealed with that Holy Spirit of promise" (Eph. i. 11). "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30).

While the Clergyman by this outward gesture, gives expression to the Church's joyful confidence that the child has been thus "sealed by the Holy Spirit," he uses these noble and eloquent words, reminding all present of the vow which the child previously had put upon him :—

We "do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the Devil, and to continue Christ's faithful soldier and servant unto his life's end."

Every one of these inspiriting words is drawn from Scripture :—

"Whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed" (Luke ix. 26). "Whosoever shall confess Me before men, him will I confess before My Father in heaven" (Matt. x. 32). "We preach Christ crucified ;" "I determined not to know anything among you save Jesus Christ, and Him crucified" (1 Cor. i. 23, ii. 2). "Thou hast given a banner to them that fear Thee" (Psa. lx. 4). "Fight the good fight of faith" (1 Tim. vi. 12). "Stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13). "Put on the whole armour of God,

that ye may be able to stand against the wiles of the Devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits" (see margin) "in high places" (Eph. vi. 11, 12). "Endure hardness as a good soldier of Jesus Christ" (2 Tim. ii. 3).

Grant, O Lord Jesus, that as I have been signed with the sign of Thy cross, so I may not be ashamed to confess Thee before men; and manfully fighting under Thy banner, may continue Thy faithful soldier and servant unto my life's end.

LESSON XXXII.

The Baptismal Office

(*Conclusion*).

THE concluding portion of the Baptismal Service, like the concluding portion of the Holy Communion Service, is one of thanksgiving, commencing here, as there, with the Lord's Prayer.

The few words in which we are invited to prayer and thanksgiving are weighty and instructive :—

"Seeing now, dearly beloved brethren, that this child is regenerate. . . ."

Mark here how confidently we assume, that, as we have faithfully done our part, God has most surely done His part of the Sacrament. Our part was the outward and visible sign ; God's part was the inward and spiritual grace. And what is the inward and spiritual grace? In one word, it is "regeneration."

"Regeneration" (Tit. iii. 5), "New Birth" (John i. 13, iii. 3, 6); "Adoption into the number of God's children" (Gal. iv. 5 ; Eph. i. 5) ; "Translation into the kingdom of His dear Son" (Col. i. 13) :—these are all Scripture phrases, and may be used indifferently to express that change which takes place in a child's relation to God in Holy Baptism. The alternative phrase in our Prayer Book, "grafted into the Body of Christ's Church," sets forth the same idea under another metaphor. When we remember that the Church is the

mystical Body of Christ, the idea of being engrafted into it so as to draw strength and nourishment from it, as a bud draws sap from the new stock into which it is inserted, will be seen to carry with it a very deep meaning.

This then, and no less than this, is the grace of Baptism.

We believe very confidently, because we have God's word for it, that while we are faithfully performing the outward ordinance as Christ commanded, God translates the child out of disgrace into grace; so that, whereas Adam's sin rested on the child, before he was brought to the font, now that he is baptized Adam's sin is "remitted;" God imputes hereditary sinfulness to him no longer,—regards him henceforth as a forgiven child, once disinherited, now again an inheritor. This is to the child a new start in life. And inasmuch as it is due to no effort of his own,—but as purely God's gift to him as was his first birth,—it is called a second *birth*, or new birth, or regeneration:—the word "birth" being applied to it by our Lord in His conversation with Nicodemus, for two reasons probably, if we may reverently say so:—first, to shew him how entirely it was God's gift, not due to any merit or effort of his own; and secondly, to shew that it was but a *beginning*, the beginning of a new life, in which he must see to it that he persevere.

This last is precisely the thought which the words of our Church here suggest, inviting us, while we thank God for these benefits, with one accord to make our prayers unto Him, "that this child may lead the rest of his life according to this beginning."

So in the Catechism: "I heartily thank my Heavenly Father that He hath called me to this state of sal-

vation, . . . and I pray unto God to give me His grace that I may continue in the same unto my life's end."

In that wonderful prayer of our Lord that now follows, we may notice how every petition seems to acquire a special meaning as used in this connexion with Baptism.

"Our Father"—this child having now received "the spirit of adoption" may cry "Abba, Father,"—"Hallowed be Thy Name,"—that Threefold Name into Which we have just baptized our little one.

"Thy kingdom come,"—for of such as these little ones is the Kingdom of Heaven.

"Thy will be done in earth as it is in heaven,"—where their angels do always behold the face of their Father Which is in Heaven.

"Give us this day our daily bread,"—food is the first need of one who is born: spiritual food is the first need of one who is born again of God.

"Forgive us our trespasses,"—we believe that this Baptism has been "for the remission of sins."

"Lead us not into temptation, but deliver us from evil,"—we especially include the child in this prayer, that he may fight manfully under Christ's banner, and continue His faithful servant to his life's end.

If the Lord's Prayer had been written expressly for this occasion it could hardly be more appropriate.

In the thanksgiving that follows, the same confident belief is expressed that this child has in very truth received the inward and spiritual grace of the Sacrament:—that God hath been pleased "to regenerate him with His Holy Spirit;" "to receive him for His own child by adoption;" "to incorporate him into His Holy Church."

Then the idea of Baptism being a kind of burial of the old natural self, and a resurrection of the new and Christian self, which we had before, is repeated.

The phrase "utterly abolish the whole body of sin," is of course taken directly from Rom. vi. 6 :—

"Our old man is crucified with Him, that the body of sin might be destroyed, that we should not serve sin, for he that is dead is freed from sin."

The "body of sin" is therefore the whole mass of our animal desires and passions, which have need to be mortified and crushed within us, so that the spiritual part of our nature may be freed from their control and tyranny.

This process of mortifying and killing within us our fleshly desires and passions must be a painful one. Baptism commits or pledges us to this painful process —makes us therefore partakers not only in the benefits, but also, to some extent, in the pain of our Lord's death; but as in His case, so in ours, this pain is to lead to a resurrection. Once subdued and killed, these carnal desires will give us no more pain; so that even in this life we begin to be partakers in our Lord's resurrection life.

This is St. Paul's idea when he writes, "If ye then be risen with Christ, seek those things which are above" (Col. iii. 1).

"So that, finally, with the residue" (with the rest) "of Thy Holy Church" (those who remain when all that offend have been weeded out, Matt. xiii. 41), "he may be an inheritor of Thine everlasting kingdom." Of God's kingdom he is an inheritor already, that is, of the Church militant; of the everlasting kingdom, that is, of the Church glorified, we pray that he may be eventually an inheritor; but of this Baptism is no

guarantee—it must depend on whether he "lead the rest of his life according to this beginning."

The Prayers and Thanksgivings being now concluded, it only remains for the clergyman to charge the Godfathers and Godmothers not to neglect the duty for which they have made themselves responsible. This duty is, in brief, to secure to the child a Christian education. This exhortation does not for one moment mean that the sponsors are to take the education of the child out of the hands of the parents, or in any way relieve them of a responsibility which rests necessarily upon them as parents. The Prayer Book does not say, "It is your parts and duties to teach this infant;" but, "It is your parts and duties to see that this infant be taught"—taught, that is, by his parents, or those to whom his parents may entrust the task. When they have ascertained that it is being done, or, if neglected, have done all they can to urge it, their duty is discharged; unless, indeed, the parents die without providing for the child's education: in that case the sponsors ought themselves to make provision for it.

A better definition of Christian education could hardly be found than that which is here given. The child is to learn all things which a Christian ought to know and believe to his soul's health, and is to be virtuously brought up to lead a godly and a Christian life. Education in these words is made to consist of two parts, *instruction* and *training*.

The instruction again is twofold; it is to embrace all that the child ought to *know*, and all that the child ought to *believe*, to his soul's health; knowledge and faith both are spoken of as needful to the soul's

health. What a noble phrase too that is, "the soul's health!" For the healing or health of the soul there is needed knowledge of God's laws, both written and unwritten, laws of the Bible and laws of conscience; laws of nature too, and laws of grace—the two are never at variance. And besides this knowledge, faith in the Lawgiver, belief in Him Who is unseen.

All this is included in the word *instruction*. But "instruction" is not enough. We may know God's laws, and believe that He requires our obedience, and yet have no habit of obedience. Therefore that other part of education is equally necessary which we call *training*—the formation of good habits in the child, the moral part of the educator's task. Heart as well as head needs his care, perhaps the heart even more than the head. To know right and wrong is of no avail, unless the child be led also to love the one and hate the other. Hence the discipline and government of children are yet more important than the lessons taught them.

All this seems to have been understood by those who in 1549 framed this exhortation. It could not be better put:—

"Let him learn all that he ought to know and believe to his soul's health:" there is the instruction.

"Let him be virtuously brought up to lead a godly and a Christian life:" there is the training.

Then most eloquently the Prayer Book shews how Baptism sets forth and symbolizes the end and aim of all education, which is to make us like unto Christ—a twofold process—"that, as He died and rose again for us, so should we who are baptized" (lowered into the water and raised out of it again), "die from sin and rise again unto righteousness, continually mortifying"

(deadening) "all our evil and corrupt affections, and daily proceeding" (making progress) "in all virtue and godliness of living." These words should be written in letters of gold in every schoolroom.

Then the clergyman adds, while they are still standing round the font, a charge that so soon as the children can say the Creed, the Lord's Prayer, and Ten Commandments in English, and really understand the Church Catechism, they are to be brought to the Bishop by their sponsors for Confirmation.

Administered, as Baptism usually is, in the course of Evening, not the Morning, Service, the choir seems to strike a congenial chord in the hymn of the holy Symeon, which commences as all disperse from the font to their accustomed places in the church—a thanksgiving poured forth by the aged Saint as he held the Holy Child in his arms, that his eyes had seen this "Salvation, prepared before the face of all peoples, a light to lighten the Gentiles, and the glory of God's people Israel." "Illumination" was one of the favourite words for Baptism in the early Church.

O blessed Lord, enlighten our minds and hearts, we beseech Thee, that as we have been illuminated in holy Baptism, so as we grow up our minds may know Thy law, and our hearts may love to keep it, for His sake Who died and rose again for us, Jesus Christ our Lord.

LESSON XXXIII.

Confirmation.

THE concluding words of the Baptism Service pointed onwards to the Confirmation Service, on which we now enter.

Confirmation is the connecting link between the two Sacraments. It looks backward to Baptism, and forward to the Holy Communion. It is a solemn renewal of our Baptismal vows, and an admission to the Lord's Supper.

It is called *Confirmation*, because it is a *confirming* or *strengthening* of one who has been baptized. Both the rite and perhaps its name are scriptural. By comparing carefully together the following passages of the New Testament, Acts xiv. 22, xv. 41, viii. 5–20, and Heb. vi. 1, 2, we may plainly prove that it was the Apostles' habit to give a very solemn benediction, accompanied by prayer and the laying on of hands, to those who had been baptized; and this was possibly from the first called "Confirmation."

Let us examine these passages. We read in the Acts (xiv. 22) that Paul and Barnabas returned to the cities where they had preached the Gospel, "confirming the souls of the disciples" (those whom they had on their first visit baptized). And again, that Paul and Silas went through Syria and Cilicia, "confirming the churches" (xv. 41). Possibly, though not certainly,

the word "confirming" there used points to the *laying on of hands.* But however this be, the *laying on of hands* is carefully described in the eighth chapter. We there read how the Evangelist St. Philip converted and baptized many of the Samaritans; and how the Apostles, when they heard it, sent two of their own number, Peter and John, to Samaria, "who when they were come down *prayed for them that they might receive the Holy Ghost;* for as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus. *Then laid they their hands on them, and they received the Holy Ghost.*"

This so closely resembles the rite of Confirmation as practised by the Church all through these eighteen centuries, that we may very confidently assume that the rite of Confirmation as handed down to us by the Church is a continuation of the Apostolic practice here described in the case of the Samaritan converts.

Three things we learn, then, about it from this passage :—

1. It would seem that the Evangelist St. Philip could baptize, but he could not *confirm.* Confirmation needed the presence of an Apostle.

2. There was an outward and visible sign, namely, a laying on of hands—the most solemn form of benediction.

3. This laying on of hands was accompanied by a gift of the Holy Ghost.

But here a difficulty may be suggested.

In this passage Confirmation would appear at first sight to be a more important means of grace than Baptism; for while others could baptize, Apostles only could confirm; and in the most marked way it seems to be implied that the Holy Ghost was given

in Confirmation, and *not* in Baptism :—"for as yet He" (the Holy Ghost) "was fallen on none of them, they were only baptized."

Let us speak of this last point first.

Does the passage really mean that the Holy Ghost had not been given them in Baptism? or may it not mean that what Baptism had *not* bestowed was an outward and visible manifestation of the Holy Ghost, namely, the gift of tongues and the like,—Pentecostal gifts, as they are called? The expression "had not fallen upon them" seems to favour this latter view, and still more the next verse, which speaks of Simon "*seeing*" that through the imposition of hands the gift was bestowed, and wishing to purchase the power. But happily another Scripture proves unmistakably that this is the meaning.

At the opening of the Epistle to the Romans, St. Paul, writing to Christians who had never been visited by an Apostle, expresses a strong desire to visit them that he "may impart to them some *spiritual gift*," to the end that they may be established or *confirmed* (i. 11). These Roman converts therefore, like the Samaritans, had had no *gifts* of the Spirit conferred upon them by Baptism; but, that they had received the *grace* of the Holy Spirit, happily St. Paul makes perfectly clear to us; for in this same Epistle (viii. 9, 11) he speaks of their being "not in the flesh but in the Spirit," and of "the Spirit of God dwelling in them."

It is clear, then, that the Sacrament of Baptism conferred the Holy Spirit; and that what the imposition of the Apostles' hands added was the manifestation of His presence by Pentecostal gifts.

As to the other point—that whereas others might

baptize, Apostles only could confirm—this by no means proves the greater importance of Confirmation, but rather the reverse,—Baptism being deemed of such paramount importance that it could not safely be delayed until the arrival of an Apostle, whereas, in the case of Confirmation, delay and caution in imparting its much coveted gifts were clearly permissible and desirable.

It seems clear that the power of imparting these extraordinary gifts ceased with the Apostles. Those who have been confirmed by the Apostles had them; the third generation appear to have been without them. But *the imposition of hands* was continued by the Apostles' successors, the Bishops; for although it no longer conferred miraculous gifts of the Spirit, and although the *grace* of the Spirit had been already given in Baptism, yet the early Christians believed, and we still believe, that an accession of grace is thereby conferred, and the child of God is *confirmed* and *strengthened* for his spiritual warfare.

One more passage may be noticed where the Apostolic rite of Confirmation is clearly alluded to. It is at the opening of Hebrews vi. The first rudiments of Christianity are there enumerated. They are six, and they are mentioned in pairs. The first pair is what the Christian does for himself; the second what the Church does for him; the third points to what God will do for him at the last. Now, what is that middle pair, and what are the two most necessary things which the Church bestows on all at the outset of their Christian course? *Baptism and the laying on of hands.* Thus early had Confirmation come to be reckoned among the Church's chiefest means of grace.

Any one carefully considering these several passages will see that we may justly claim for Confirmation an Apostolic origin, though the cessation of miraculous gifts has somewhat modified its character. As it was not (so far as we know) "ordained by Christ Himself," we do not call it a Sacrament.

According to Holy Scripture's teaching, then, the really important part of Confirmation, and the explanation of its name, is this, that young persons are therein *confirmed* or strengthened by the Church's most solemn benediction, through the hands of her chief officer, prayer being made for them that they may receive the Holy Ghost.

As a preliminary to this, the candidates for Confirmation are required to acknowledge openly and publicly their baptismal obligations. They do not now for the first time take these vows upon themselves; but "with their own mouth and consent, openly before the Church, they ratify and confirm the same."

The use of the word "confirm" here (in the active voice) has led some to imagine that this is the reason why the service is called "Confirmation," and that this is the essential part of it.

This, it need hardly be said, is a mistake; it is not because the young people "confirm" their vows, but because they "*are confirmed*" by the Bishop, that it is called a Confirmation. But as the ratifying of these holy vows is the part of the service for which *they* are responsible, it behoves them to prepare for it by a very careful reconsideration of those vows, and of the baptismal covenant of which they form a part.

For this reason the Catechism is in our Prayer Book inserted immediately before the Confirmation Service, and in close connexion with it. Indeed, in the early

editions of the Prayer Book (before the revision of 1661) it was incorporated with the Confirmation Service. And the title of the Service then was: "The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following;" and the Catechism that followed was called (as it is still called) "An instruction to be learned of every child, before he be brought to be confirmed by the Bishop."

When the Catechism (in 1661) was printed separately, what had been an explanatory rubric preceding the Catechism was made into a preface to be read aloud before the Bishop required of the candidates to declare their assent to their baptismal vows.

There is not much that needs explanation in this preface.

It begins by repeating what was said at the conclusion of the Baptism Office, adding that this catechetical instruction of candidates previous to their Confirmation is highly "convenient" or befitting, in order that, being now come to years of discretion, they may exercise that discretion in the matter of their religion: and make an intelligent choice and decision whether they will renew their baptismal vows or no.

Discretion means the faculty of discerning or discriminating. Moses asked for this discriminating or discerning choice when he said (Deut. xxx. 19):—

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life."

And Joshua called for the same decision when he said, "Choose you this day whom you will serve. . . . And the people answered and said, God forbid that

we should forsake the Lord to serve other gods' (Josh. xxiv. 15).

Our Lord put the same choice before His Apostles when many of His disciples went back and walked no more with Him :—"Then said Jesus unto the Twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life."

Such a "day of the Lord," such a "valley of decision," to multitudes is their Confirmation.

If with no intelligent understanding of what they say, if with little or no reflexion upon it, merely because others are doing it, and their elders expect it of them, they repeat the words which the Prayer Book puts into their mouth in reply to the Bishop's question, they are not only losing a blessing, but they are sinning against their own souls; they are dealing insincerely with their own conscience in a very solemn matter. No one ever did this without being the worse for it afterwards.

But if after careful consideration, weighing well every word of the promise they are about to repeat, understanding clearly what they are renouncing, and to what they are pledging themselves, they resolve to make a good confession, and declare themselves on the Lord's side, then God's blessing will surely rest upon them, and Confirmation will be a real strengthening of all that is best within them.

O Thou Who dost put into our minds good desires and holy resolutions, confirm and strengthen in me this my present purpose, and enable me to fight manfully against the world's temptations, through Jesus Christ my Lord.

LESSON XXXIV.

Confirmation

(Continued).

The Vows.

WE will devote this Lesson to the promises which are renewed at our Confirmation. They are partly on God's side, and partly on our side of the Baptismal Covenant. And surely if anything were wanting to quicken our resolve to keep our part of that Covenant, it would be the thought of the privileges which God has bestowed upon us on His side,—making us members of Christ; children of God; inheritors of His kingdom. Let us weigh well the blessedness of each one of these expressions.

"Members of Christ." We think those children were happy whom Christ drew to Him in His humiliation, and took up in His arms, putting His hands upon them and blessing them. But those whom the glorified Christ draws to Him have more than this:—Christ makes them members incorporate of Himself, of His Body, which is the Church; so that something of His Divine life enters into their spirits, and gives them a strength greater than their own. Even quite young Christians shew a strength of principle sometimes that astonishes and awes the children of this

world. The bud grafted into the Vine draws its life-juice from the Vine. The child who is made a member of Christ in Baptism, and resists not his baptismal grace, draws daily on that Holy Spirit Who is the "Giver of life."

And if members of Christ, then "children of God." For if we are made one with Him Who is the Son of God, then we too are the sons of God. Only in a lower sense: He by eternal generation, we by regeneration only—that is, by adoption. And the blessedness in store for those who forfeit not this adoption is past our understanding:—"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be made like Him" (1 John iii. 2).

And "if children, then heirs," St. Paul says in Rom. viii. 17. In the Catechism was used, not this word "*heirs*," but that other word "*inheritors*." And, perhaps, designedly. You are the *heir* of something future. You are the *inheritor* of something that you now possess. Thus at least the two words seem to have been distinguished in the seventeenth century.

In 1661, the Puritans proposed to change the word "inheritor" in this passage of the Catechism into "heir," their reason evidently being that "inheritor" indicated one who had already entered upon his inheritance, and "heir" one who was still expecting it. The Bishops replied, "We conceive this expression as safe as that which they desire, and more fully expressing the efficacy of the Sacrament."* Certainly in this place *inheritor* is the better word; for it is not *Heaven* of which we are speaking, but *the Kingdom of Heaven*, in our Lord's constant sense of the term—

* See "The Grand Debate," London, 1661.

His Church on earth namely; and into this inheritance we have entered at our Baptism.

Think then of the blessedness of this. To have hope of an inheritance is something, but it is far better to have it already bestowed upon us. And that without any effort or merit of our own. We were aliens and disinherited when Christ redeemed us and restored us to our inheritance.

All this God did for us as His part of the covenant, taking it on trust, as it were, that we should do our part. And shall we not do it? Can we for shame fail to do our best at any rate to fulfil our part and redeem the pledge given for us at our Baptism?

At your Confirmation you were asked to make this good resolve.

What then is your side of the covenant? It is threefold. Allegiance, faith, obedience; these three words sum up what you have promised. These are the three duties to which you were *engaged* at your Baptism, and which you must with your own mouth acknowledge at your Confirmation.

Let us consider each. And first, *allegiance*. You must own no other master. The devil must not be your master; the world must not be your master; the flesh must not be your master.

This is precisely the meaning of the word "renounce." It is often explained to mean "forsake" or "give up." And this inaccurate explanation leads to perplexing questions:—"Am I bound, or how far am I bound, to give up the world, give up going into society, for instance?" And again, "Am I bound, or how far am I bound, to give up and mortify the appetites of the flesh? When do they become sinful? Where is the line to be drawn?"

Perplexing questions, which are all solved at once by a more correct understanding of the word *renounce*. To renounce the world, the flesh, and the devil, means (as we have said above) to refuse to let them be our masters. We are Christ's liegemen, we must renounce all other allegiance. Thus the line of duty becomes at once clear.

So long as the *world* is not your master, you may mingle with the world. The moment you feel that worldly things—society, public opinion, fashion, praise of men, ambition, or the like—are mastering you, gaining an influence over you which you cannot resist, then it is your plain duty to withdraw, and live a stricter life as to these things, until your better self, that is Christ, has regained the mastery. So with the flesh.

What you are pledged to, then, is this. As Christ's soldier and servant you must fight manfully against the devil and all his works—the pride, the malice, the falsehood, whereby he is ever tempting you to work his will.

As Christ's soldier and servant you must fight manfully against the world, lest its wealth, honours, cares, praise and pleasures—its "pomp and vanity," as the Catechism calls these things—should master you.

As Christ's soldier and servant you must fight manfully against the flesh, remembering that your bodily appetites, good and wholesome while you master them, are utterly sinful when they master you.

If ever you have a doubt how far you may go in any indulgence of any kind or sort whatever, most especially indulgence connected with your body, ask yourself this simple question, Should I be ashamed that my mother should see this? Or, still better, Should I be ashamed that the holy eye of Christ should rest upon me while thus occupied?

St. Paul's rule comes to the same thing, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

God only must you serve; all other service you must renounce. This is your "oath of supremacy," your vow of allegiance. See how reasonable it is: you may not always be *able* to triumph over the world, the flesh, and the devil; nor does God ask of you any such rash vow. But you can and must refuse to call them master; you can and must resist them. This is your vow and promise. The bravest soldier falls sometimes—but he falls only to rise again and renew the fight; *yield* to the foe he will not, so help him God!

Admirably well the Baptismal Service unfolds this true meaning of the word "renounce:"—"Wilt thou renounce" these things, "*so that thou wilt not follow nor be led by them?*"

So much for the first obligation, now for the second.

It is that you will "believe all the articles of the Christian faith."

An easy promise, it may seem, at first sight. You have been able to say the Creed from childhood, and have never questioned any one of its statements.

But be not too sure. There are two kinds of belief mentioned in Scripture. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). This is one kind of belief, so precious and so excellent that it is sufficient alone to save a man's soul. But we read of another kind of belief:—"Simon himself believed also." . . . . "But Peter said unto him, Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts viii. 13, 21). Nay, "The devils also believe and tremble" (James ii. 19).

This latter kind is clearly worthless. Of which kind, then, is your belief? You must see how important is this question.

If it be belief of that second kind, mere consent or acquiescence in certain statements of past facts,—if you only believe that our Lord Jesus Christ was born, died, rose again, and ascended to Heaven, as you believe any other facts of history that seem to you sufficiently attested, then your belief, if it go no further, will be of very little use to you. It is altogether self-evident that this cold hard belief of the understanding cannot be that which ensures a man's salvation, and which is required of us in the Bible and in the Confirmation Service. If you have any suspicion that your habitual belief in the articles of faith may possibly be only of this kind, then begin at once to examine and see whether it really go deeper or not.

Take each of these three heads of your belief and ask yourself such questions as the following :—

"I believe in God the Father." Let me test this. If I believe in the holy all-seing God habitually, then I must believe that I am *always* in His sight. Is this so? If it be so, then I should be equally afraid of doing wrong when alone, as when in company. Is it so? Which do I fear most, what men will say, or what God speaking through my conscience will say? If you find that those faults which are unknown to any but yourself, trouble you far less than those which bring you into disgrace with the world, then you have reason to fear that you have no very strong or habitual belief in God.

Again, "I believe in Jesus Christ, His only Son our Lord." If I were told that there was some mistake, and that it was not the Son of God Who was born and died

eighteen hundred years ago, how would it affect me? Would it make me utterly miserable? or should I go on living much as before, neither happier nor unhappier? And yet if my faith in my Saviour be a reality, then to lose Him would mean that I myself was lost, lost to all eternity! And if I really thought *that*, my life surely would be simply miserable. How is it then?

So lastly, "I believe in the Holy Ghost." Is this to me a reality, or a mere phrase? If it is to me a reality, that my body is in truth the Temple of One Who is none other than the Third Person of the Blessed Trinity,—that He, God the Holy Ghost, is dwelling within me,—surely it is an awful thought, enough to solemnize my whole life. Is it so?

In this way it behoves us all to examine our belief in these Christian doctrines, before we venture to say "All this I stedfastly believe."

We conclude with the third obligation. We have bound ourselves to keep God's holy will and commandments.

If God's commandments were those *ten rules* only that we commit to memory, we might perhaps promise to keep them. But would that satisfy our Lord? He said He came to *fulfil* them, meaning that He came to turn rules into *principles*. He asks more than Moses asked. He requires of us to make the principle of the rule our own, so that we may need the written rule no longer,—so that we may be not under the law but under grace. But how hard it is thoroughly to adopt and make our own these holy principles! Take even one of them, the principle of the seventh commandment, which (as Christ teaches us in the Sermon on the Mount) is purity of thought and word, as well as of action; how hard it is to be perfectly pure! And

so of the rest, as has been shown in our Lessons III. and IV. on the Catechism.

What then is it that God requires of us? This, at all events,—not to allow ourselves, or indulge ourselves knowingly, in any sinful habit. We may not be able to overcome it altogether perhaps ;—that therefore we do not promise. But we may and can pledge ourselves to struggle against it.

The more we strive to keep in this sense God's commandments the more we shall learn to love them, and find out that in keeping of them there is great reward! But who can tell how oft he offendeth? O cleanse Thou me from my secret faults! Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer!

LESSON XXXV.

Confirmation

(Continued).

The Benediction.

WE have now considered what Confirmation is—tracing its institution to the Apostles,—and what it pledges us to,—unfolding the three promises of our Baptism which in Confirmation we are required to renew.

We may now proceed with the Service.

Mark first how solemnly the Bishop charges us to renew these vows.

"Do ye here, in the presence of God, and of this congregation, renew"—that is the word: we do not now make it for the first time, but we renew—"the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things which your Godfathers and Godmothers then undertook for you?"

Thus solemnly the Bishop demands of you whether you acknowledge yourself bound by the vows which your sponsors made you responsible for in your infancy. And now by your own act and deed, by your own free voice,—"compassed about with a cloud of witnesses," God and His holy angels and His church

on earth all listening—you answer, "I do." There is joy in Heaven if you say this from your heart, as a good and faithful soldier of Christ.

Is this a rash vow on your part? Yes, if you make it trusting in your own strength. But it is not a rash vow if your trust is in God's strength. How wholesome and comforting then are the words that follow, taken from Psalm cxxiv. The Bishop leads you to them, "Our help is in the name of the Lord," and you take up the quotation, "Who hath made heaven and earth." And the Bishop, again in the words of the Psalmist (Psa. cxiii. 2), "Blessed be the Name of the Lord," and again you complete the quotation, "Henceforth, world without end," or, as we have it in our Psalter, "From this time forth for evermore." And once more the Bishop, from Psalm cii. 1: "Lord, hear our prayers;" and for the third time you take up the Psalm, "And let our cry come unto Thee."

Very beautiful are these echoes of Zion's songs, expressing so exactly the thoughts and desires of our hearts at this solemn moment.

Then, mindful that Confirmation of old was ever accompanied by prayer for the special gifts of the Holy Ghost, and believing fully that though those miraculous gifts are no longer bestowed, being no longer needed, yet those other far more precious gifts, His gifts of grace, may still and do still accompany the laying on of hands, the Bishop offers up his prayer to God that He will even now bestow "the sevenfold gifts" of the Holy Ghost on these His servants kneeling before Him. He would not dare to ask this of God, had not God already regenerated them in Baptism, and so given them pardon of their sins. His thought is that of St. Paul, that "*much more*, being

reconciled by Christ's death, shall we be saved by His life" (Rom. v. 10). So he pleads the past regeneration in Baptism as a ground for expecting the gifts of the Spirit. The Holy Ghost, Who regenerated them in infancy, will "much more" now strengthen them in their riper years.

Then follows the recital of the seven gifts of the Holy Ghost, taken directly from the Greek and Latin translations of Isaiah xi. 2. In our translation, as in the Hebrew, the "fear of the Lord" is mentioned twice over in the sixth and seventh place; but, in the Septuagint and in the Vulgate it is rendered by "piety" in the sixth place;—whence our Prayer Book has "true godliness" as the sixth gift, and "the fear of the Lord" as the seventh.

The seven gifts may then be explained as follows:—In Isaiah these gifts are the Unction of the Messiah, the Anointed One,—the dew and rain which fall from heaven upon the Branch or Rod or Sprout from "the stem of Jesse." But as the passage is here quoted in this most ancient prayer (as old as the fourth or fifth century), they are "the unction from the Holy One" which the Apostle St. John ascribes to all who are in Christ (1 John ii. 20). Six of them are mentioned in pairs. The seventh stands by itself.

I. and II. "The spirit of Wisdom and Understanding." "Wisdom" enables us to choose a worthy *end;* "understanding" directs us to the right *means* towards that end.

The Christian's first business is to determine what shall be the great end or purpose of his life. This requires wisdom. His next business is to see clearly how to attain that end or purpose. This needs understanding.

III. and IV. "The spirit of Counsel and Ghostly Strength."

Counsel is the word used so continually in Holy Scripture for that guidance which God gives His servants in answer to prayer. Whether given or received it is called "Counsel." The spirit of Counsel as applied to the Messiah by Isaiah is that which makes Him to be called the "Counsellor" by that same prophet (Isa. ix. 6). The spirit of Counsel, as bestowed on the Christian, is the spirit which leads him ever to take counsel with his conscience before he acts,—prayerful *deliberation.*

We see clearly now how necessarily the spirit of Counsel and of Strength, ghostly or spiritual strength, go together!

V. and VI. "The spirit of Knowledge and True Godliness."

The word "knowledge" here is the same word as that which is used in the ninth verse of this same chapter, "The earth shall be full of the knowledge of the Lord." It is the knowledge of God in which standeth or consisteth eternal life: "And this is life eternal, that they might know Thee" (John xvii. 3)—not knowledge about God, but knowledge of God. To know all *about* God is one thing, *to know God* is a far higher thing: and this is the fifth gift of the Spirit.

"And with this is coupled "*Godliness*," or Godlikeness. To grow more and more like God is the necessary consequence of knowing Him: "We know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2).

VII. "And fill them, O Lord, with the spirit of Thy holy fear:" or as the original passage in Isaiah may

be translated, "Fill them with the odour of Thy holy fear."

"Fear" is used here in the sense of *reverence*. The odour or incense of reverence or worship is that gift of the Spirit which will most certainly be needed through all eternity. It is the seventh and last gift of the Spirit:—"Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may worthily magnify Thy Holy Name!"

Thus the seven gifts of the Spirit may be thus summed up:—

Wisdom, to choose the one thing needful.

Understanding, to know how to attain to it.

Counsel, the habit of seeking guidance of God.

Strength, to follow where He shall lead us.

Knowledge, that we may learn to know God.

Godliness, that, knowing Him, we may grow like Him.

Holy fear, meaning reverence and adoration.

It has been a familiar thought in all ages of the Church that these sevenfold gifts, or sevenfold energies, of the Holy Ghost are symbolized in the seven lamps of the golden candlestick seen by Zechariah (iv. 2); and the seven lamps of the fire burning before the throne, which are the seven spirits of God, seen by St. John (Rev. iv. 5). So the hymn sung for more than eight hundred years, before the imposition of hands in the ordination of priests:—

"Tu *septiformis* munere,
Dextræ Dei tu digitus."

or, as we have it:—

"Thou the anointing Spirit art,
Who dost Thy *sevenfold* gifts impart."

Once more we may here remind ourselves how

closely our Service follows the order of that earliest instance of confirmation (in Acts viii. 15, 17) :—

Peter and John, we there read, "prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost."

So now the prayer for the Holy Ghost being ended, "All of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying, Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever ; and daily increase in Thy Holy Spirit more and more until he come unto Thy everlasting kingdom."

We may note here the prayer that those confirmed may *daily* increase in the Holy Spirit, reminding us that He is not given now once for all, but that we only begin anew this day a growth in His grace, which we hope may be daily continued.

It is our sure belief that while these words of prayer are being uttered faithfully, the whole congregation joining in the Bishop's prayer, God is that moment answering the prayer, and pouring His Holy Spirit into the heart of each one, over whose head the Bishop's fatherly hand is placed in outward sign of benediction.

We have Christ's promise :—

"How much more shall your Heavenly Father give the Holy Spirit to them that ask Him" (Luke xi. 13).

Never let us forget Who this Holy Spirit is ; it is none other than the Third Person of the Blessed Trinity, Who is at this moment "proceeding from the Father and the Son," and entering His servant's heart.

After the salutation from the Bishop to the people,

"The Lord be with you," returned by the people, "And with Thy Spirit," follows the Lord's Prayer.

As in the Holy Communion Office, and as in the Baptismal Office, so here in the Office of Confirmation, the most sacred of all our prayers follows immediately after the central act of the service.

Then follows the Collect, almost word for word the same as that in the Prayer Book of 1549.

We observe in this Collect that the Church distinctly claims to be following the Apostles' example in this rite of Confirmation :—"These Thy servants, upon whom, *after the example of Thy holy Apostles*, we have now laid our hands." We notice, too, how clearly the significance of this act is explained: it is to certify them as by a sign of God's favour and gracious goodness towards them, that even so His Fatherly hand will be ever over them.

It has been the outward sign of benediction from the very earliest ages. So Jacob laid his hands upon Ephraim and Manasseh, so Moses laid his hands upon Joshua, and our Lord upon the little children, and again upon the Apostles at His Ascension. We are so constituted—body and spirit in such close sympathy one with the other—that words accompanied by touch affect us more strongly than words spoken merely. We all feel it. Brother grasps brother by the hand; the child kneels instinctively to receive the father's blessing.

Some thought of this kind—that body as well as soul shared in the blessing of this solemn service—seems to have moved the divines of 1661 to add here the second of the Collects which are appended to the Communion Service. It is a prayer that God will direct, sanctify, and govern both our hearts *and bodies;*

that *body*, as well as soul, may be under His mighty protection.

O Almighty Lord and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ.

LESSON XXXVI.

Confirmation

(Continued).

Self-Examination.

CONFIRMATION is clearly intended to be the first act of our maturer years, not the last act of our childhood. A change takes place in all of us at the age of fourteen or fifteen. Many new desires then rise within us which in our childhood we hardly felt. We begin to desire more freedom and more knowledge, to act more for ourselves and to know more of the world around us: a feeling of dependence is natural to the child; a wish for independence is equally natural to one whose childhood is over. This wish for independence has nothing wrong in it, but it is a time of danger, a time when we need all the help that our religion can give us. It is precisely the time when we should seek Confirmation.

If children be brought to Confirmation too early, before they have felt this wish for independence and consequently increased sense of responsibility, it will probably be regarded by them as a thing their parents are responsible for, which they acquiesce in as a matter of course; one of the many things which they have been glad, all through their childhood, to leave to their parents' judgment and discretion. When they

are two or three years older, it will have become a thing of the past, grouping with many other events of their childhood, for which they now feel hardly responsible—a thing to be put away with other childish things.

Now this is most undesirable. The light of Confirmation is intended to shine forward, not backward; its vows and good resolves are to influence the coming life, not reflect merely the past life. The whole spirit and intention of the Service is frustrated unless the person confirmed regard it as his own act and deed, seeking strength of his own accord to enable him to overcome difficulties and resist temptations the strength of which he has already begun to feel.

In answer to the question "What is the best age for Confirmation?" there is perhaps no better answer than this:—When you have begun to think seriously about the business of life, and feel that you know something of its trials and difficulties, and are not afraid to make a promise which shall bind these coming years, then seek Confirmation. Less than this can hardly satisfy the Church's phrase, "being now come to years of discretion."

It is well worth while to postpone for a year or two longer the means of grace afforded by the Lord's Supper, if there be reason to believe that by such postponement we shall deepen and strengthen our desire for it for many a year to come.

The devotional life of a child of twelve or thirteen may doubtless be quickened at the time by Confirmation and admission to the Lord's Supper; but that is not the most important thing. A more important question is surely this:—When the child has passed out of his present sheltered position, and as a youth

of fifteen or sixteen is going forth into the world to contend with the world's trials and temptations, then which will be most helpful,—to have been confirmed in childhood, long ago, as it will then seem? or to have been confirmed quite recently, with all these trials and temptations consciously in view?

It is good and wholesome for all who are asking themselves whether it is not time for them to be seeking Confirmation, to turn over these thoughts and try to take this view of the question in their minds.

Assuming then that those who read these pages have so viewed Confirmation, and have deliberately and seriously sought it, as a mean of obtaining "grace to help in a time of need" which they feel to be already upon them, let us devote this last lesson to some further hints for self-examination in the matter, which may be useful both before and after receiving this holy rite.

You make yourself responsible for (1) renouncing sin; (2) for the Christian faith; (3) for obedience. These then will naturally be the three heads under which our self-examination will fall.

We will consider them in order.

I. *Renouncing Sin.* Sin, as we have seen, may be such as is due to the flesh, or to the world's temptations, or be such as the devil's promptings only can account for.

(1) Of the first—the sins of our lower animal nature—St. Paul says:—

"The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: they which do

such things shall not inherit the kingdom of God." And again, "they that are Christ's have crucified the flesh, with the affections and lusts" (Gal. v.). And so our Lord, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19).

It will be observed that besides sins that are obviously sensual, there are some mentioned here that do not seem at first sight so directly connected with the body, such as "hatred, variance, emulation, wrath, strife." But these, in nine cases out of ten, arise from intemperance of some kind. And so with the grosser forms of superstition also included in the category, they nearly always go along with sensual indulgence.

We must ask ourselves also in this connexion, "What sins am I *constitutionally* most liable to?" Constitutional temperament inclines one to vanity, another to arrogance or pride; some to sloth, some to sensual indulgence; one to overcarefulness and excessive anxiety, another to carelessness; one to credulity, another to doubt and mistrust; some are naturally passionate or irritable, others peevish or sulky or morose; some are perverse or obstinate, others timid and cowardly, ashamed of the truth, yielding against conscience.

All these natural inclinations, being due in a great measure to constitutional temperament, may be grouped under this first head, and should be watchfully examined into by one who wishes to renounce the flesh.

(2) Then there are sins connected with the *world*. Of all the temptations that beset youth perhaps the most difficult to overcome is the tendency to value

the world's praise more than God's praise, to fear the world's censure more than God's censure. One reason is obvious: the world is in sight, and God is out of sight: and the proverb is apt to hold good, "Out of sight, out of mind." And yet the world is fleeting and temporary, and God and God's judgments are abiding. If we could only remember this!

We cannot too carefully observe how very strong is the language of Scripture about the world's wickedness: and by the "world" Scripture means what we in common talk call "society." To live for society and for God is serving two masters, and impossible. Let those who desire popularity consider well this text, "Know ye not that the friendship of the world is enmity with God? Whoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

Is any in danger of excessive love of society? Let him listen to St. John:—"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him" (1 John ii. 15).

Those are strong words. And once more, is the praise of men your temptation? Then listen to Christ: "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?" (John v. 45). Indeed, the Evangelist could only thus account for the Jews' rejection of Christ: "They loved the praise of men more than the praise of God" (John xii. 43).

In ordering our time, our expenses, our cares, our business, our company, our amusements, our dress, it behoves us to remember these warnings of Scripture.

We must remember, too, that there are many things in the world, good in themselves, but liable to be

abused: for example, honest industry is most praiseworthy; but it is not our only duty; it may become unchristian if it trespass on the time we owe to our fellow-Christians or to God. Many pleasures are perfectly innocent; but a life of such pleasure is sinful. Carefulness is good, but in excess it is want of faith.

(3) But in our self-examination we must remember that our chiefest enemy is an evil spirit, and that he tempts us to sin sometimes, not through society, nor through the fleshly appetites or tendencies, but directly. Murder, pride, lying, are specially ascribed to him in Holy Scripture (John viii. 44; 1 Tim. iii. 6).

Deceit is one of his favourite temptations: he tempts us to deceive others, whispering, "You will never be found out." "You may as well have the credit of being or doing so and so," when you know you deserve it not. He tempts us to deceive ourselves:—whispering that if we sin now we can repent by-and-by;—or that this is but a trifle, a very little sin;—or that it is only what all the world does;—that we are no worse than our neighbours;—that we must take care not to be righteous overmuch.

Pride—This is one of the devil's own suggestions,—self-assertion, self-complacency, self-importance, ever increasing, if not struggled against, till it becomes downright self-idolatry.

Murder you may think need hardly be a matter for self-examination; and yet is it not murderous—that wish that enters the heart sometimes to tempt others into sin, and so perhaps injure their souls eternally? Better a thousand times that a millstone were hanged round our neck and we were drowned than so offend!

II. But our self-examination must extend to our

BELIEF. By way of varying it, let us sometimes go carefully through those numerous passages of Scripture which set forth to us the several articles of our faith. The following may serve as specimens, following, as may be observed, the order of our Creed.[1]

"Thou, O Lord, hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11). "Who is like unto the Lord our God, Who dwelleth on high, Who humbleth Himself to behold the things that are in heaven and in earth!" (Psa. cxiii. 5, 6). "By thee have I been holden up from the womb" (Psa. lxxi. 6). "Thou art about my path and about my bed, and spiest out all my ways" (Psa. cxxxix. 2). "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 14).

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16). "All we like sheep have gone astray—we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 6). "All have sinned, and come short of the glory of God" (Rom. iii. 23).

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. Be ye reconciled to God. For He hath made Him to be sin for us Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 19, 20).

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the

[1] This and much in this Lesson is taken very gratefully from Dr. Hawkin's *Manual for Christians*, published in 1826.

propitiation for our sins" (1 John ii. 1, 2). "He ever liveth to make intercession for us" (Heb. vii. 25). "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father" (John v. 22, 23). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

"Without holiness no man shall see the Lord" (Heb. xii. 14). "Now if any man have not the Spirit of Christ, he is none of His. As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 9, 14). "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Know ye not that your body is the temple of the Holy Ghost, Who is in you, Whom ye have of God, and ye are not your own?" (1 Cor. vi. 11, 19). "By one Spirit are we all baptized into one body" (1 Cor. xii. 13). "In the Lord ye also are builded together for an habitation of God through the Spirit" (Eph. ii. 21, 22). "If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 22, 25). "The fruit of the Spirit is in all goodness and righteousness and truth" (Eph. v. 9). "We through the Spirit wait for the hope of righteousness by faith" (Gal. v. 5).

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

The above passages may help perhaps to bring home to us how deeply each article of the Creed concerns our own salvation.

III. The third head of self-examination will be OBEDIENCE. Our great danger here is that our

standard of what God requires of us be too low. There is a most dangerous error abroad, vitiating much of the popular religion of the day, a notion that Christianity consists chiefly in certain feelings,—a feeling of God's presence, of our interest in Christ, of assurance of salvation; and that when once this feeling has been attained, we are safe. So far from being safe, such a one is in the greatest danger. He has misunderstood the Scriptures and deluded himself.

Feelings are worth nothing, unless there be a continual progress in holiness. The real Christian can never be content with his degree of holiness. To him Christianity means a call to holiness. "Every man that hath this hope in Him" (in Christ) "purifieth himself even as He is pure" (1 John iii. 2, 3). "He that saith He abideth in him, ought himself so to walk, even as He walked" (1 John ii. 6). "Walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. v. 8, 9). "He that hath My commandments, and keepeth them, he it is that loveth Me" (John xiv. 21). "Without holiness no man shall see the Lord" (Heb. xii. 14). "As He which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 15).

Nothing can be clearer than the voice of Scripture that Christ's religion requires of us far more effort after holiness than did the religion of the Law.

Ask yourselves then about your progress in these matters, in your willingness to give way to others, to think of others' happiness before your own, in your control of temper, gentleness to all, as to your purity not of act and word only but of thought, of your perfect truthfulness and accuracy in all your intercourse and dealings with your fellow-men, and as to your

contentedness. Ask yourself too about your duty towards God. Am I living more for Him and in His sight; what have I done purely for Him in the last day or week, without any other motive being mixed up with it? How about my devotions—are they a pleasure and refreshment to me, or (if the truth be spoken) are they a rather irksome duty? Am I withholding any one part of my heart, any portion of my time, any one of my daily habits, from God? Am I consciously clinging to any practice or indulgence that I know God disapproves? Scripture declares, and my conscience allows it, that if I consciously and willingly offend in one point I am guilty of all. For it is a refusal to allow God to be supreme.

As the mind is not equally active at all times, it may be well to use helps now and then in this matter of self-examination. Take for instance our Duty towards God and our Duty towards our Neighbour in the Catechism, or those verses of the Litany which mention the faults and sins from which we pray the good Lord to deliver us; or take the opening verses of the Sermon on the Mount, or the practical exhortations with which many of St. Paul's Epistles conclude, such as Rom. xii.; Eph. iv., v., vi.; 1 Thess. v. Almost every verse in these passages will suggest topics of self-examination, and will serve to remind us how much higher God's standard of holiness is than ours.

Thus our effort must be to go on from strength to strength, never resting as if we had done enough. He that rests on his oars in the Christian race is certainly carried backwards, for the stream is against him. We must never forget this. There must be a "daily proceeding in all virtue and godliness of living," as our Church has it in the Baptismal Office; "a daily

INTRODUCTION.

THIS Part is devoted to the consideration of the Collects, Epistles, and Gospels of the Prayer Book.

These Collects are for the most part very ancient, and so is the selection of the Epistles and Gospels. They are largely taken from the Sarum Missal, which adopted them from still older Sacramentaries. "Sacramentaries" are Offices or Service Books of Holy Communion. The oldest known are those of *Leo the Great* (Bishop of Rome from A.D. 440 to 461), of *Gelasius* (also Bishop of Rome, A.D. 492-496), and of *Gregory*, the Bishop of Rome who sent Augustine as a missionary to our shores (A.D. 596).

The Sacramentary of *Leo* is known to have been in use as early as A.D. 483; that of *Gelasius* in A.D. 494; that of *Gregory* A.D. 590.

The insertion of one of these dates after a Collect will indicate therefore the Sacramentary from which it is taken.

As my younger readers may perhaps be less familiar with the Epistles than with the Gospels, it may be useful to subjoin here a very brief notice of the Epistles, arranging them, as far as possible, in their chronological order, and pointing out in fewest words the occasion and general purport of each Epistle. Reference should be made to the New Testament for the context of each Sunday's Epistle.

ST. PAUL'S EPISTLES.

1 *and* 2 *Thessalonians.* Written from Corinth A.D. 52 late, or 53 early, by St. Paul to the Church of Thessalonica, which he had just founded, to encourage them to steadfastness under trial, and to check undue excitement.

1 *Corinthians.* Written at Ephesus A.D. 55 or 56, by St. Paul to the Corinthians, on hearing of their divisions and disorders. He reproves their partisanships and laxity of discipline, and replies to sundry questions which they had put to him.

2 *Corinthians.* Written, after waiting very anxiously for Titus' report of their receipt of his first letter, on his journey from Ephesus into Macedonia in the spring of A.D. 57. The most personal of all St. Paul's Epistles, full of earnest expostulation, entreaty, reproof.

Galatians. Written from Corinth (A.D. 57) by St. Paul to the Galatians, on learning how they were being led astray by Judaizing teachers. Written under strong emotion, full of sharp reproof and protest against their relapse into Judaism.

Romans. Also written from Corinth, late in A.D. 57, to the Christians at Rome, whom St. Paul had never visited. This Epistle clearly belongs to the same period of the Apostle's life as that to the Galatians: the thoughts are much the same, only more carefully worked out. The earlier half of the Epistle sets forth God's scheme of salvation; the latter half treats of God's dealings with Israel, and concludes with practical exhortations.

Ephesians. This is believed to be a circular letter to the Churches which St. Paul had established in

Asia Minor, written from his first Roman Captivity A.D. 61 or 62. No Epistle sets forth so clearly as this the unity, catholicity, and grandeur of Christ's Church.

Colossians. Written under the same circumstances as the Epistle to the Ephesians, and at the same time; but more especially directed against the doctrinal errors which were troubling the Churches of Asia, tending to mystify the minds of Christians about the Person of our Lord.

Philemon. A private letter to his friend Philemon, a Colossian, entreating him to receive again into favour the slave who had run away from him and been converted by St. Paul to Christianity, Onesimus, the bearer of this letter and of that to the Colossians.

Philippians. Also written during St. Paul's first Roman Captivity, thanking the Christians at Philippi for the contributions they had sent him. Perhaps the most affectionate of all St. Paul's Epistles. The Apostle's reflexions on the uncertainty of his own life in the first chapter have a special interest.

1 *Timothy.* Written sometime between St. Paul's two imprisonments, that is, between A.D. 63 and A.D. 68, to Timothy, whom he had placed in charge of the Ephesian Church, giving him directions for the government of the Church.

Titus. Written to Titus, whom he had placed in charge of the Church in Crete, about the same date as 1 Timothy. Titus is not mentioned in the Acts. All we know of him is derived from St. Paul's Epistles. Unlike Timothy, whose mother was a Jewess, Titus was a Gentile—the first Gentile who rose to high office in the Church.

2 *Timothy.* Written during St. Paul's second imprisonment at Rome, within a few weeks of his

martyrdom, which was most probably in A.D. 68. It may be said, therefore, to contain the dying words of the Apostle. These three Epistles, being mostly taken up with directions respecting the Ministry of the Church, have come to be called the *Pastoral* Epistles.

The General Epistles.

St. James. Written by James, the Lord's Brother, and Bishop of Jerusalem, to warn the Hebrew Christians of the sins to which they were most liable, especially of the danger of supposing a man could be saved by mere correctness of belief, as the Pharisees taught. It must have been written before A.D. 62; for in that year St. James was martyred.

1 *and* 2 *Peter.* Written from Babylon apparently to the Hebrew Christians of Asia Minor, to comfort them under severe trials. Dates unknown, between A.D. 64 and 68. The Second Epistle may well have been written when the breaking out of the Jewish War seemed to portend the near approach of the coming of the Son of Man to judge the Jewish nation.

Jude. Written by Jude, or Judas, "one of the Lord's brethren," and brother therefore of St. James. Date unknown—probably after 2 Peter: for that Epistle seems to have been well known to St. Jude.

1 *John.* Written by St. John from Ephesus, apparently to the Churches of Asia Minor, to whom his Apocalypse is also addressed.

2 *and* 3 *John.* Private letter to individuals,—unless the second Epistle be addressed to a Church personified as an Elect Lady, as St. Jerome thought.

THE SAINTS' DAYS—as we call for shortness the days on which we commemorate the Apostles and Saints of the New Testament—are on fixed days of the year, never varying, while the Sundays, and Holydays depending on Easter, vary. Hence the position of the Saints' days among the Sundays, as given in this Manual, though correct for 1874, may not be exactly correct for other years. St. Andrew's Day, for instance, may fall obviously either before or after the first Sunday in Advent. It is well chosen as the *first* Saint's day of the Church Year, St. Andrew being the first called of all the Apostles (John i. 40). Andrew, like his brother, is said to have been crucified. He is therefore always represented in pictures holding a Cross.

The COLLECT (1552) refers to the second call of the Apostle, recorded in the Gospel, when "without delay" he left his nets and followed Jesus.

The EPISTLE (Rom. x. 9) speaks of the necessity of *preachers* and (that the preaching may be sound) of duly commissioned preachers,—"How shall they preach except they be sent?" St. Paul asks. "With the mouth:" for *public* confession of faith required a good courage in those early days; nor is it always easy now to *speak out* in the face of the world what a Christian should speak. The quotations from the Old Testament are to show that it was intended from the first that the Gospel should go forth into all lands (Ps. xix. 4).

The GOSPEL (Matt. iv. 18) relates the second call of St. Andrew, some ten months after that recorded by St. John (i. 40). "Fishers of men,"—Christ compared His Church to a *net* (Matt. xiii. 47). Into this net His ministers are to gather by baptism as many as possible, leaving the sorting of good and bad to the great day of account.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after. The month preceding Christmas has, ever since the sixth century, been observed as a time for meditation on the first coming or Advent of our Lord, with a view of preparing us to look with humble hopefulness to His Second Advent in Glory.

COLLECT (1549). To be used daily throughout the Advent season. "That we may cast away the works of darkness, and (that we may) put upon us the armour of light,"—phrases taken from the Epistle, which tells us what is meant by works of darkness, and what by the armour of light.

It is a prayer that we may have grace now to live in the light of Christ's First Advent; and so rise to the life immortal at His Second Advent.

EPISTLE (Rom. xiii. 8). "Owe no man any thing, but to love one another." St. Paul had been bidding them "render to all their dues;" one debt (he here says) can never be discharged, the debt of charity or love. Love is the sum and substance of the latter six of God's Ten Commandments. "And that, knowing the time" . . . And this too is more clearly our duty, when we consider how short our time of probation is. The Second Advent of our Saviour is nearer than when we were baptized.

GOSPEL (Matt. xxi. 1). Christ's entry as Messiah into Jerusalem is here viewed as a type of His Second Advent. The cleansing of the Temple may be taken to represent to us the duty of cleansing our hearts by casting away the works of darkness. For our hearts are God's Temple:—"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16).

Both Collect and Epistle fix our thoughts on Holy Scripture, and especially on *the good hope* which its prophecies hold forth to the Christian.

COLLECT (1549). The language is borrowed from the Epistle. "In such wise," &c.,—in such a manner as shall enable us to embrace and hold fast our hope. "Inwardly digest,"—what we learn must nourish us like food; we must so read the Bible as to draw hope and strength from it: and so be among those who will "love the Lord's appearing," at His Second Advent.

EPISTLE (Rom. xv. 4). St. Paul had been imploring the various members of the Church (some Jews, some Gentiles) to be considerate one of another, reminding them how Scripture had foretold Christ's patient forbearance. And whatsoever is written in Scripture is written for our instruction. God give us grace to learn the lesson,—to live less for ourselves and more for one another,—laying aside our divisions, and uniting as Christ meant us to unite in one glorious Church! And then he shows how this wide embracing Catholicity of the Church was clearly intended, quoting proofs from the Psalms and from Isaiah.

The GOSPEL (Luke xxi. 25). In Christ's famous prophecy on Olivet, three days before He suffered, He spoke of the approaching fall of Jerusalem as in one sense a coming of the Son of Man to Judgment. All His words about it were fulfilled forty years after they were spoken. Then it was revealed to the last survivor of the Apostles (in the Apocalypse) that our Lord's prophecy was to have another more distant fulfilment, for which we are yet looking. May God give us grace, that from these prophecies of Scripture we may learn to "look up and lift up our heads" with a good hope when that Second Advent draweth nigh!

As last Sunday we thought of the written Word to-day we think of *the ministry of the Word*, this being Ember Week, when many are being called to the Ministry. For them the COLLECT (1661) prays. Christ's ministers are to prepare the way for His Second Advent, as the Baptist prepared the way for His First.—They are called "Stewards of His mysteries" as in the Epistle. By *Mysteries* in Holy Scripture are meant *Revelations of divine truth*. Christ's ministers have to dispense these revelations to men. That they may have grace to do so is the prayer of the Collect. Being addressed to Christ, it does not conclude with the words "Through Jesus Christ our Lord."

EPISTLE (1 Cor. iv. 1). St. Paul had been misjudged by his enemies at Corinth; he is here vindicating his ministry. That a minister be found faithful is all-important; but he appeals to God's judgment, not to man's—not even to his own judgment. It may be that his own conscience acquits him,—that he knows nothing *by* (old English for *against*) himself. But this is not enough. He that judgeth him is the Lord. So he implores them not to judge their ministers; let them leave *that* to the great day of account, when He Who knows all secret things will give each his due.

GOSPEL (Matt. xi. 2). Here we have an instance of God's righteous judgment. Man might have blamed the Baptist for his misgivings in his protracted imprisonment. But Christ, Who knew all, and could make allowances for His servant, gave him high praise. "What was John? A mere enthusiast? No! What then: A courtier? Nay, his raiment was of sack-cloth. A prophet? Yes, and more than a prophet." Let the Church's ministers make the Baptist their example, and they will have like praise of Christ!

Very stirring are this day's services. Collect, Epistle, and Gospel speak to us as though the near approaching Day of the Nativity might be to us in very truth an Advent of our Lord. "O Lord, raise up Thy power and come among us!" is the Collect's prayer. "The Lord is at hand!" is the warning voice of the Epistle. There standeth One among you Whom ye know not!" is the Gospel's cry. And is He not among us, wherever two or three are gathered together in His Name? May we thus realize His presence at this Christmas Season! The COLLECT is from the Liturgy of Gelasius (494). "Sore let," sadly impeded.

EPISTLE (Phil. iv. 4). The opening words of the Epistle are among the most inspiriting in the Bible. It is as though the Apostle saw the Christian "sore let and hindered in the race," and cried aloud to him to be of good cheer, for he was close upon the goal. "Why be anxious? The Lord is at hand. All you have to do is to ask and have. And the peace of God which passeth all understanding shall be yours."

GOSPEL (John i. 19). "The record of John," or the witness which John bare to Christ, when confronted by the cavilling Pharisees, reminds us that we too have to bear our record and hold fast our faith in the face of an unbelieving world. "It is mere enthusiasm to talk of the Second Advent as near at hand," the world says; "where is the promise of His coming? All things continue as they were!" (2 Pet. iii. 4). The Christian's answer is, "There standeth One among you Whom ye know not!" "Preferred before me" means: *promoted* before me,—one whom I am not worthy to serve in the lowliest offices. Even so when the Lord appears, we shall feel, as we have never felt, our own unholiness!

Always four days before Christmas Day. St. Thomas is said by Origen to have travelled into Parthia; some say as far as India. The COLLECT (1549) fixes our thoughts on the one main fact recorded of St. Thomas in Scripture (to-day's Gospel), that he *doubted* the truth of his Lord's resurrection until he had evident proof of it. This has been a comfort to many, who, like him, require good evidence before they can bring their minds to believe what is supernatural. His doubts were not reproved, nor was the evidence he craved withheld. So it will ever be if we learn from St. Thomas to go to Christ Himself, in prayer and study of His Word, for solution of our doubts.

EPISTLE (Eph. ii. 19). As there is no allusion to St. Thomas in the Epistles, a passage is selected speaking of the Apostles and Prophets generally, as those on whose testimony and labours the Church rests. By prophets here are meant the prophets—not of the Old, but of the New Testament (see Acts xi. 27, xiii. 1; 1 Cor. xii. 10); that Christian prophets are here intended is clear from Eph. iii. 5 and iv. 11.

GOSPEL (John xx. 24). Thomas called Didymus (the Twin) was not in the upper chamber where Christ had appeared on the evening of Easter Day. Not till the following Sunday did he see his risen Lord. And then was given him—and through him to the Church, "for the more confirmation of the faith," as the Collect says—sensible proof that our Lord had risen with the selfsame body which had been nailed to the Cross. "My Lord and my God!" he exclaimed; for the conviction of Christ's Divinity was irresistible. Thomas was blessed, but Christ tells us that He has a yet greater blessing for us who in our later age believe as firmly *without the evidence of sight.*

We have a sermon of St. Chrysostom's preached at Antioch on Christmas Day, 1500 years ago, full of joy that the day of our Lord's Birth had been at length fixed by the Church. Before that time the Nativity seems to have been commemorated only as part of the Epiphany season.

In 1549 two Communions were appointed for this day. We retain the COLLECT then composed for the second or principal Communion. The key to it is the profound thought that as Christ shared *our* nature, so we may share *His*. On the day of His human birth we think of our own Second Birth, or regeneration in Baptism, and pray that it may not be forfeited, but that we may be daily renewed by the Holy Ghost.

The EPISTLE (Heb. i. 1) and Gospel are those appointed in ancient Liturgies, and remind us that He Who was on this day born into the world was none other than the Son of God,—that it was not to Him a beginning of life, but only a taking upon Him of our nature. For by (*i.e.* through) Him God "made the worlds;" He was the "Son" spoken of in Ps. ii.; promised to David in Nathan's great prophecy (2 Sam. vii. 12–16), of Whom Solomon was but the type; of Him speaks the 45th Psalm (a special Psalm for to-day), saying—"Thy throne, O God, is for ever and ever." So too Ps. cii. 25–27 must be applied to Christ.

The GOSPEL (John i. 1) similarly speaks of Him Who as on this day "was made flesh and dwelt among us," as the WORD Who from all eternity was with God, and was God; Who only can give us "power to become the sons of God"—not by the process of any human birth, but by a spiritual birth,—by that *regeneration* spoken of in the Collect. Such are to be our Christmas meditations.

The COLLECT, an old one modified in 1661. Persecution for Christ's sake may not be our lot at present; but assuredly, before the Second Advent, times of tribulation and persecution are to return (Luke xxi.; 2 Thess. ii.); and *then* this Collect may be one of the prayers that we shall most value.

The first of the two passages of Scripture is always called the EPISTLE, although (as here) it may not be taken from one of the Epistles. When taken from one of the Prophets, or from the Acts or Apocalypse, it is announced as "the portion of Scripture appointed for the Epistle." (See Rubric before the Nicene Creed).

This passage from the Acts is most affecting. "Martyr" means *witness*. A Christian martyr is one who by his death bears witness to the truth of Christ. None ever did so more signally than St. Stephen:—the courage of his defence, the brilliance of his faith, passing at last into open vision of his living Lord, the meekness of his temper, forgiving and asking Christ to forgive his murderers,—nobler witness has never been borne to the truth of the religion for which he died. A month hence we shall be reminded how his blood proved the seed of the Church in the conversion of that young man who stood by "consenting to his death."

The GOSPEL (from Matt. xxiii. 34) reminds us that such sufferings of His servants had not been unforeseen by Christ. The lament over that city which had killed the prophets, and stoned them that were sent to her, whose children her Lord would again and again have gathered to Himself, and she would not,—might well be taken as the text of St. Stephen's speech to the Sanhedrin, showing in detail from past history how Israel had ever rejected those sent to them, and how surely it would bring a judgment upon them.

This day we commemorate St. John the Apostle, the son of Zebedee and Salome. He was our Lord's first cousin, if Salome was Mary's sister, as some think, comparing the list of holy women in John xix. 25 with the list as given in Matt. xxvii. 56. In his Epistle he speaks of God being "Light;" hence the key-note of the ancient COLLECT (A.D. 590), in which three kinds of *light* are mentioned:—(1) the Light of God's grace; (2) the light of the written Word; (3) the yet clearer light to which we hope to attain beyond the grave.

The opening of St. John's EPISTLE is difficult, and may thus be briefly paraphrased:—

The Son of God, Who was from all eternity, Whom we Apostles heard and saw and touched in His incarnation (for in Him the new principle of divine life was manifested to mankind),—this Son of God, I say, we preach to you younger Christians; that you also, as well as we, may enter into communion with Him, and through Him with the Father. And the sum of our preaching is this:—that God is light. Turning to God is turning to the light: you will not wish to hide yourselves like Adam after his fall;—for your sin, which makes you ashamed, will be washed away by virtue of Christ's sacrifice. It is not that you have no sin; on the contrary, you will see it all the more clearly in God's light; only you will know that God has promised to forgive it; and that He is sure to keep His word.

The GOSPEL is from that Postscript which St. John seems to have added to his Gospel, in order to correct a mistaken notion which had gone abroad that the aged Apostle was not to die. He does this by giving the true account of Christ's words. The fall of Jerusalem was a day of Judgment to that guilty nation. St. John, so far as we know, was the only Apostle who lived to see it.

The Holy "Innocents" were those Babès of Bethlehem whom Herod slew, hoping that the infant Messiah might be among them. The Chaldæan astrologers had spoken of the Child as a future King of the Jews, and had come to do Him homage. This had aroused the tyrant's jealousy. The news of the massacre, and so of the Messiah's birth, spread far and wide. And thus these infants by their death bore *witness* to Christ's advent, and were *martyrs*, though unconscious of it. This explains the COLLECT (1661). "Out of the mouth of very babes and sucklings hast Thou ordained strength" (Ps. viii.). The weakest among us, if pure and holy, may serve God more effectually than the mightiest; we pray that we may so glorify His name by innocency of life and constancy of faith, even though it should shorten our days in this world.

In the EPISTLE, from Rev. xiv., we behold the saints glorified in the other world, and this because, while living on this earth, there had been "no guile in their mouth."

In the GOSPEL (Matt. ii. 13) we read how God saved the infant Messiah by the flight into Egypt, just as Israel (called God's Son) had been saved by flight into Egypt, and out of Egypt had been "called" back into the land of promise (Hos. xi. 1.). The Evangelist sees, too, in all this the fulfilment of another prophecy:—Rachel's tomb was at Bethlehem (Gen. xxxv. 19); Jeremiah poetically imagines her overhearing in her grave the sad flight of her descendants into their captivity at Babylon (Jer. xxxi. 15), just as in after years she was to weep once more, overhearing the cries of these her infant children slaughtered by Herod. So weeps the Church in all times of persecution: but "they that sow in tears shall reap with joy."

The Christmas Day COLLECT serves for the six next days, and these must include a Sunday, unless Christmas Day itself fall on a Sunday, in which case the Sunday after would be the Feast of the Circumcision, and this day's special service would not be needed.

The EPISTLE (Gal. iv. 1) speaks of the new-born Messiah as the *heir* of all things; but like all *minors*, He was under *the Law*, differing nothing from a servant, though (really) "Lord of all." Then the Apostle tells his converts, that even so they had been for a long time in bondage under the same elementary discipline of law as the rest of the world, although they had the *promise* of a better inheritance. But now by Christ's humiliation they are redeemed from this bondage, and have entered upon their glorious inheritance—servants no longer, but adopted sons of God. It is so with all Christians, and it is well to be reminded of it at this Christmas season,—as Christ in His childhood was willing for our sakes to forego His inheritance, so must we be content to live under the discipline of rules, until the Holy Spirit has taught us to live as God's dutiful children; then and not till then shall we rise into "the glorious liberty" of God's children.

In the GOSPEL (Matt. i. 18) we read how Christ was "made of a woman, made under the law," that He might save us from the bondage of the law. The miracle of His birth, born of a Virgin (without human Father), fulfilled Isaiah's prophecy. For in his own promised child the prophet saw not only a pledge that Judah should be delivered from her earthly enemies ere the child was weaned: but also a type of the far greater Child, truly born of a Virgin and truly Immanuel (God with us), who should deliver mankind from the great Enemy.

New Year's day is always the Festival of the Circumcision. Thus we enter on the new year with the thought of being *in Covenant with God.* Circumcision was the sign of the Old Covenant. Christ was obedient to this Old Covenant, in order that by His perfect obedience He might establish the New. The painful rite of circumcision is no longer imposed under the New Covenant, but the *purity* of which it was the emblem is still required: and is called in our COLLECT "the circumcision of the Spirit;" meaning that not only our heart but our whole body should be so disciplined as to be never carried away by carnal desires.

In the EPISTLE (Rom. iv.) the blessedness of the New Covenant is unfolded. Ps. xxxii. puts it shortly, "Blessed is the man to whom the Lord will not impute sin." Abram had this blessedness, for "He believed in the Lord, and He counted it to him for righteousness" (Gen. xv. 6). This was before his circumcision; all, therefore, who share Abram's faith may claim him as their spiritual father, and hope to share his blessedness, whether circumcised or not.

The GOSPEL relates how the shepherds hastened to see the divine Babe Whose birth the Angel had announced to them, and how after eight days the Child was circumcised, and His name called Jesus. The lesson is plain. Our Lord by being circumcised fulfilled the Old Covenant, and restored to mankind the blessing of that better covenant which God had established with Abraham; the Covenant of the Law said, "Do this and thou shalt live:" the Covenant of grace said, "Put thy trust in Me, as Abraham did, and thou shalt live." This surrender of ourselves to God is the true circumcision of the Spirit, for which we pray on the first day of the year.

The word Epiphany means "manifestation." In this festival of Epiphany (mentioned by Clement of Alexandria as far back as the year 200) we thank God for admitting the Gentiles to the Christian Church.

In the COLLECT (A.D. 590) we remind ourselves of the manifestation of the Infant Christ to those Gentile sages who came, guided by a star, to do Him homage as their future King. It is not permitted to us to behold Him now, as they did, with our bodily eyes: but by the eye of faith we may know him; and after this life we hope and trust to have the fruition, that is, the enjoyment, of beholding the Divine Glory.

In the EPISTLE (Eph. iii.) St. Paul calls this admission of the Gentiles a *mystery*, or revelation. He speaks with rapture of God's grace in thus making the Gentiles sharers in the inheritance of Israel, and he glories in his commission to declare this. He seems to see the heavenly host gazing from their heavenly places on this development of God's eternal purpose, and beholding with joy this "Epiphany" of Christ to all nations.

In the GOSPEL (Matt. ii. 1) we have the simple narrative of that visit of the Eastern seers. They seem to have been astronomers of Chaldæa; and just as God sometimes made use of dreams to reveal His will to men, so in their case God made use of their knowledge of the stars to reveal to them both the time and place of the Messiah's birth. The star need not have been a supernatural one; but the revelation which connected it in their minds with the Birth of the Messiah was clearly supernatural. It is plain from the narrative that their observation of the star would not have sufficed alone, without the more exact prophecy of Micah, to guide them to Bethlehem.

This Sunday's services carry on the thought of our Lord's gradual manifestation of Himself as the Redeemer of the whole world—Jew or Gentile. In the Gospel we shall read of Him at twelve years old manifesting to those of His own home His growing consciousness that He "must be about His Father's business,"—showing that He already knew well "what things he ought to do," and that He had "grace and power faithfully to fulfil the same." That we may humbly follow His example is the prayer of the COLLECT (590).

The EPISTLE (Rom. xii. 1) is an earnest exhortation from the Apostle of the Gentiles, that we Gentiles may thus early devote ourselves to our Heavenly Father's business; not adopting this world's notions of what is right, but rather "transforming" our hearts and minds, conforming them to "the perfect will of God," not living for ourselves, but for one another, thinking humbly and modestly of ourselves.

The GOSPEL brings before us the one solitary anecdote of Christ's holy boyhood (Luke ii. 41). He was at the age when Jewish children were allowed for the first time to accompany their parents to the Paschal festival at Jerusalem. It corresponds therefore to the season in our lives when we are confirmed and admitted to our first communion. In the outer courts of the Temple there were schools where the young received their instruction from those who were learned in Holy Scripture. Here Joseph and Mary found Him astonishing all by His understanding and answers. In His reply to their expostulation He showed that He knew far better than they did His divine mission; and yet He was content to return and be subject to them in true humility.

To-day our service fixes our thoughts on a yet further manifestation of our Saviour's glory, eighteen years after that Passover of which we read last Sunday. The Gospel relates to us the first miracle of His ministry, turning water into wine, and so proving that He "governed all things in heaven and earth." This being so, to Him only can we look for peace; and for "peace" we pray in the COLLECT (A.D. 590).

The EPISTLE, in continuation of last Sunday's (Rom. xii. 6), bids us use our gifts for the good of others. Some excel in one thing, others in another: let us do our best to employ our talents usefully, doing heartily and well whatever we have got to do. Let us be kindly affectioned one to another, trying to promote our neighbour's honour rather than our own; not slothful in business (or rather, perhaps, "in earnestness not remiss"); fervent in spirit; serving the Lord.

Of this habit of watching for opportunities of serving God, our Lord set us a striking example in the miracle at Cana related in the GOSPEL (John ii. 1). One would hardly have thought that a marriage feast would have furnished such an occasion. But our Lord wished to sanctify our pleasures as well as our cares. Mary, noticing the deficiency of wine, calls her Son's attention to it. Our Lord's reply seems to mean that, not on her, but on His heavenly Father, He must now depend for guidance. Soon after, our Lord turns to the six large vessels in which He and His five disciples may have been washing their feet after their journey, and bids the servants fill them anew with fresh water, and pour it forth and serve it to the master of the feast; and, lo, the water was turned into wine. Thus He "manifested forth His glory" (an *Epiphany*).

The COLLECT takes up the thought of the Gospel. We there read how Christ "put forth His hand" to raise and heal one whom all the world thought it pollution to touch. In God's sight we are all lepers. But we pray Him, notwithstanding, "mercifully to look upon our infirmities, and to stretch forth His right hand to help and defend us." The "right hand" of God whereby He works all His miracles of grace is His Holy Spirit, Who "helpeth our infirmities" (Rom. viii. 26).

The EPISTLE takes up and continues Rom. xii. If we wish God thus mercifully to help us, we must deal by others as we would have God deal by us; not rendering evil for evil; but taking care to maintain our Christian character in the sight of all men; living peaceably with all—so far as they will allow us;—not resenting injuries, but rather bearing them meekly; doing good to our enemies. For so we "shall heap coals of fire upon his head" (see Prov. xxv. 21 and Matt. v. 44)—meaning that such conduct will shame him. And so evil will not triumph over us; but we shall triumph over evil.

In the GOSPEL (Matt. viii. 1) we have not only the example of our Lord's mercy to the leper, but also His manifestation (or Epiphany) to the Gentile centurion. The soldier was convinced that the Lord had only to speak the word and the palsy would obey Him. I am but a subordinate officer, and yet my word is obeyed; how much more will *Thy* word have power! "I have not found so great faith" (Christ said), "no not in Israel." And then, looking forward to His yet greater Epiphany to the Gentiles, He spoke of the day when, after His ascension, "many should come from the east and west, and should sit down with Abraham and Isaac and Jacob in the kingdom of heaven,"—that is, in His Holy Universal Church.

This festival, occurring always on 25th January, must fall in the second or third week after Epiphany. And indeed our Lord in glory *manifested* Himself to him who was to be the Apostle *of the Gentiles*. Through St. Paul's preaching, as the COLLECT (1549) reminds us, the Gospel was made "to shine throughout the world." So at this Epiphany season we ought specially to have his conversion in thankful remembrance, that we Gentiles may follow "the holy doctrine which he taught."

For the EPISTLE we read Acts ix. 1. Just a month ago (on December 26th) we were reminded how a young Pharisee, Saul by name, was foremost in persecuting the saintly Stephen. Knowing only that Jesus had died a shameful death, ignorant of His resurrection, Saul was indignant that Stephen should dare to call Him the Messiah, and he thought he was serving God in destroying such blasphemers. But as he journeyed for this purpose to Damascus, One appeared to him in glory, Who, in answer to his trembling question, proclaimed Himself the selfsame Jesus Who had been crucified. Stephen was right, and he, Saul, was the blasphemer! fighting not *for* God, as he blindly thought, but *against* God all this while,—"kicking against the goad." After three remorseful days, one of the men whom he had meant to persecute came to comfort him; and in holy baptism his sin was washed away (Acts xxii. 16). Such is "the wonderful conversion" by which Christ, as on this day, "manifested forth His glory."

The GOSPEL (Matt. xix. 27) tells us what the Apostles' reward should be. "In the regeneration" they should rule God's Israel. Whether this word means the Church of the Baptized after Pentecost or points to the world to come is doubtful. The "hundredfold" for others is to be *in this world*, see Mark x. 30.

On the 2nd of February (called Candlemas, or the feast of tapers, in old times) forty days according to Jewish reckoning after Christmas (Lev. xii.), the Church celebrates the Presentation of the Holy Child to God in the Temple, on the occasion of the Virgin Mary's legal purification and offerings.

The COLLECT (A.D. 590) has for its leading thought that on this day, for the first time in the history of mankind, One in our flesh, absolutely free from stain of sin, was presented to God; and would have us see in this an earnest of the restoration of the race to the blessedness from which Adam fell.

For the EPISTLE we have that passage of Malachi (iii. 1) which seems to prefigure, not only this sudden appearance of the Lord Messiah in His Temple, as the Angel of the New Covenant, but also the purification of the sons of men which this sinless One so appearing should effect. He will purge out of the spiritual Israel (His Church) all that offend, and make us once more a "royal priesthood, an holy nation, a peculiar people" (1 Pet. ii. 9).

The GOSPEL (Luke ii. 22) relates the sudden coming of the Lord Messiah into His Temple on this day of His Presentation. The Holy Simeon and Anna were inspired by the Holy Ghost to recognize Him, and became His first Evangelists. St. Simeon, taking Him in his arms, poured forth the hymn we know so well,—thanking God that He was now releasing His servant with peaceful happy thoughts, for he had lived to see his Saviour; then, turning to the mother, he foretold what searchings of heart (from which not even she would be exempt) the appearance of the Messiah would cause, the sword of the Spirit laying open the inmost thoughts of the heart (Heb. iv. 12).

The number of Sundays after Epiphany depends of course upon the time when Easter falls. When Easter is very late there will be six before Septuagesima.

The 2nd, 3rd, and 4th Sundays after Epiphany all bring miracles of our Lord before us, as "manifesting forth His glory." Those chosen for to-day show how He saves us from bodily dangers as well as from spiritual dangers, stilling the storm, healing the demoniac. Hence the thought of the COLLECT (Gregorian, A.D. 590) :—We pray that God will help and support us in all dangers.

The EPISTLE (Rom. xiii. 1) exhorts us to be obedient to the rulers under whom we live, remembering that they have their authority from God, for the benefit of the orderly, and for the punishment of the disorderly. Wherefore we ought to be good subjects, not only for fear of punishment, but also for conscience' sake.

The GOSPEL (Matt. viii. 23) is from the same chapter as that of the 3rd Sunday after Epiphany. It tells us how Christ "manifested" His divine power first over nature's forces, showing that He was the Lord of nature, by stilling the storm ; and secondly, over the evil spirit that was tormenting the miserable demoniac, showing that He was the Lord of the spirits of all flesh. To prove that the invisible spirits were really expelled, He permitted them to enter a herd of swine ; and in the maddened plunge of the swine into the lake all beheld how frightfully destructive was the evil one from whom the poor man had been rescued. Such "possession" by evil spirits was not unfrequent in that age and country. And even now, when any vice, like that of drinking, masters a man, it is as terrible as if an evil spirit had entered into him ; and nothing but the power of the Holy Ghost can deliver him.

The COLLECT (A.D. 590) again asks for protection, only not now for ourselves individually, but for the Church, which is called the household of God. For the Gospel (as we shall see) draws our attention to the Church, and the Collect as usual is based upon it.

The EPISTLE too (Col. iii. 12) appeals to us as members of the Church. "Elect of God" is St. Paul's phrase; "elect" meaning "chosen" in God's good Providence to be members of His Church. That we were born of Christian parents and baptized into all the privileges of the Christian Church, while millions are born in dark lands in ignorance of the Gospel, is a blessing which we can only describe by St. Paul's word "election." We owe it entirely and altogether to God's free grace. And in proportion to the blessing is the responsibility. Therefore the Apostle entreats us, "as the elect of God," to show one to another *a loving heart* ("bowels of mercies" is his phrase). In the heathen, who know no better, a resentful jealous temper is less blamable; in the Christian it is inexcusable in God's sight. Not only in our worship, but in *all* that we do, in word or in deed, we must honour the Name of the Lord Jesus. In *all* our employment, sacred or secular, we must serve Him.

The GOSPEL (Matt. xiii. 24) describes to us the constitution of Christ's Church or Kingdom. It is a mixed society; all who are baptized into it are not equally holy as they grow up. But they are not on this account to be rejected. We must leave *that* to God at the great day of account. "Let both grow together" is the teaching of the parable. We must not judge one another, or anathematize one another; but hope to the last, and seek by loving discipline to bring all to repentance while the day of grace lasteth.

In 1661, this additional service for Epiphany was provided. Though seldom needed in the Epiphany season, it may be used (if need be) on the second Sunday before Advent. And hence perhaps its Advent character: the Gospel is a prophecy of the Second Advent; the Epistle speaks also of that glorious appearing (or "Epiphany") of our Saviour; and the COLLECT translates the Epistle into one of the most eloquent and affecting of all our prayers.

The words of the Collect are in fact all of them St. John's words in the EPISTLE, rearranged as a prayer. We observe at once how it links together the two Advents or Epiphanies of Christ. The First made us God's children; what the Second will make us we know not now, it passeth knowledge; enough that they who have this hope in Him (in Christ) see that they purify themselves as He is pure. The pure in heart (Christ said) shall see God. St. John adds, that seeing Him they will be made like unto Him, by that transforming power which ever streams forth from holiness. We know it even in this world, how one who is holy helps to make all who come within his influence holy. How much more will it be so in the case of those who circle round the throne of God hereafter! But unless meantime we seek to purify ourselves, this higher holiness will be to us no joy.

The GOSPEL (Matt. xxiv. 23) is from that great prophecy on Olivet delivered on Tuesday in Holy Week. Speaking at first of the near judgment of the Jewish nation and the fall of Jerusalem, our Lord sees behind it, in the foreshortened perspective of prophetic vision, the final judgment of the world; and the two become blended in His discourse. Blessed are they who are so living as to love that final appearing!

It is not easy to see how these Sundays got their names,—Septuagesima or 70th, Sexagesima or 60th, Quinquagesima or 50th, Quadragesima or 40th. Possibly the first Sunday in Lent was called the Quadragesimal Sunday, as the first Sunday of the Quadragesimal fast. Then men noticed that the Sunday before was exactly fifty days before Easter (including both); and so called it Quinquagesima; and so the series was continued backwards, Sexagesima, Septuagesima, though the names ceased to be correct. However this is unimportant. The joyous season of Epiphany being over, and the Lenten fast approaching, the Church calls us to bethink us of our sins, and the proper lessons remind us of the Fall and of the Deluge.

In the COLLECT (A.D. 590) we confess that we, too, are fallen men, justly punished for our sins.

The EPISTLE (1 Cor. ix. 24) urges us to use self-denial in all bodily matters, having a hard race before us, that needs *training*. Self-discipline is the true purpose of all fasting. There is no merit in fasting, nor can it atone for past indulgence; but it is a discipline that we need, to strengthen us for future exertion.

The GOSPEL (Matt. xx. 1) brings before us a parable that may well humble us. We are apt to speak of Heaven as our reward. It is not so: when we have done all we are unprofitable servants. None can earn Heaven however hard they labour. To be called into God's vineyard, and permitted to work for Him, should be regarded as a great privilege, not a service entitling us to reward. Are we called early in life? let us be all the more grateful! Are we called late? (owing to disadvantages of birth or early education) let us make the most of the time allowed us!—In neither case can we claim reward for our service.

The COLLECT (A.D. 590, St. Gregory's slightly altered) contains a timely caution for the Christian about to enter on his Lenten fast. He is to fast, but he is to see that he puts no trust in this or anything else that he can do; all his dependence must be on God.

In the EPISTLE (2 Cor. xi. 19) we have a record of the sufferings of the Apostle Paul that may well shame our light self-denials. These Corinthians had made a party against St. Paul, and the news of their alienation hurt him and grieved him. "Ye reject me, and in your affected wisdom prefer those other foolish teachers; ye suffer *them* to tyrannize over you, to plunder you by their extortion, to take all sorts of liberties with you. I speak reproachfully, as though for the moment acknowledging my own feebleness; howbeit I am not feeble, but dare do all that a man may dare—if I must needs speak boastfully." Then he shows them how much he had suffered. "Besides these external sufferings which I have been enumerating, I have the daily anxiety of watching over the churches which I have founded. If any of my converts shows weakness, I feel it as though I were he. If any is led into sin, I burn with shame for him. If I must needs boast I will boast of loving my converts even to weakness. God knoweth that I am only speaking the simple truth." Thus St. Paul teaches us from his own example to rejoice in the self-denials which God requires of us.

In the GOSPEL (Luke viii. 4) we learn the necessity of this schooling, to prepare our heart to receive God's Word. The soil of our heart must be softened, and deepened, and purged of weeds if we wish the good seed to abide, and grow, and spread, and bear fruit unto holiness. And for all these purposes the discipline of Lent is useful.

Very beautifully does the COLLECT (1549, Cranmer's probably) embody the teaching of the Epistle and Gospel. In both we learn that all we do is worthless if we have not charity: we therefore pray that the Holy Ghost may fill our hearts with this His best of gifts. Charity harmonizes everything, binding together all Christian virtues into one loving and loveable character. Without it all divine life *dies* within us.

St. Paul's fervent praise of charity in the EPISTLE is of almost lyrical beauty. He personifies the grace, having in his mind's eye one whose heart is filled with love of his fellow-men. And thus he sings its praise:—

The gift of tongues is worthless without it, as worthless as a musical instrument with no musician to awaken its melody. Gifts of prophecy, of knowledge, of miracles, are worth nothing without it. Almsgiving however unstinted, martyrdom itself, is, without charity, of no avail. Then the Apostle describes its effect on the temper, making it patient, kindly, generous, modest, unassuming, meek and gentle, slow to believe evil of others, looking on the bright side of things. Other gifts pass away. Even knowledge, being only partial, will be superseded, just as the knowledge of the child is superseded by the knowledge of the man; for our knowledge here is but a dim reflexion, and as nothing compared to the more perfect knowledge we hope to have hereafter. These other gifts therefore are all transient. Not so faith, hope, and charity, these are abiding; and the best of them is charity.

In the GOSPEL (Luke xviii. 31) we have a perfect pattern of self-forgetting love;—Christ on the very eve of His passion—that passion so distinctly present to His mind's eye—turning aside to relieve the poor blind man, whom others would have silenced.

From early times a Fast seems to have been observed before Easter. Irenæus speaks of its length as variable; but ere the Sacramentaries came to be written, forty days were prescribed, Moses, Elias, and our Lord having fasted forty days. It is made up of the six weeks of six days each, and the four odd days before the first Sunday. The first day is named from the ashes which penitents used to throw upon their head in token of contrition.

The Ash Wednesday COLLECT (1549) gives the key-note to the whole season, and is to be used throughout Lent in addition to the Collect of the day. It speaks of our contrition, and asks for God's forgiveness.

For the EPISTLE we read Joel's heart-stirring summons of God's people to a public fast in the midst of a great national calamity. All the produce of the earth was blighted by the locust, but it might not be too late to appease God's just anger:—who knoweth if He will relent and leave us some portion of our harvest—enough at least to furnish us with a thank-offering to our God? Therefore he bids them proclaim a fast, and go in solemn procession to the Temple, weeping and chanting their Litany as they go.

The GOSPEL (Matt. vi. 16) speaks not of public, but of private fasts. These are for the self-discipline of the individual Christian, and should be strictly private. If the motive be pure—God, Who knows our hearts, will reward us by giving us the self-victory we seek. Thus, while the Epistle enjoins publicity, the Gospel requires privacy in fasting, but there is no inconsistency; for the one is speaking of the Church's fasts, the other of the individual's. The truly humble man will avoid singularity in his religious observances; when all around him are fasting he will fast; if at other seasons he needs it, he will keep it to himself.

The COLLECT (1549) is based on the Gospel, and sets before us the example of the forty days' fast which even our Lord thought needful to prepare Himself for the work of His ministry. The purpose of fasting could not be better expressed: it is to subdue the flesh to the spirit. "The spirit is willing but the flesh is weak," Christ said; so the flesh must be habitually subdued to the spirit, that we may be quick to perceive the gentle impulses of God's Spirit within us ("Thy godly motions").

Again, as on Sexagesima Sunday, the EPISTLE (2 Cor. vi. 1) sets before us the sufferings of Christ's Apostles. It was thus they had won their influence over men, by their evident self-denial, proving their sincerity in all things—with the sword (of the Spirit) in the right hand, and the shield (of faith) on the left arm. See Eph. vi. 16, 17.

The Apostle contrasts the Christian as the world reputes him, and the Christian as he really is. The world reputes him a deceiver, he is really true; to men unknown, to God well known; he seems to be doomed to punishment, sorrow, death,—he is really filled with joy and life eternal; poor, yet enriching many.

In the GOSPEL (Matt. iv. 1) we read of our Lord's Temptation. It was threefold: (1) The temptation of the flesh. Christ subdued it to the spirit. (2) The temptation of the spirit, to make trial of God's favour; perfect faith needs no such proof. (3) The temptation of the world, to attain power and influence in other than God's ways; the first commandment forbids it. Thus all the temptations that beset us seem to be here represented, and from Christ Himself we learn how best to meet them.

St. Matthias's Day, one of the two Saints' days which may fall within Lent, is not out of harmony with the season : for the light of the saint is inseparable from the dark shadow of the traitor ; and the day therefore brings with it a warning most wholesome at this season. In the Gospel of Lent's first Sunday we learned how to conquer temptation, here we learn how fatal it is to yield to it. There is another thought too which connects it specially with this season. The first Ember season of the year is the second week of Lent ; the warning of him who was false to his ministry, and the bright contrast of him who was elected into his place, have their special lesson for those who are being called at this time into the ministry of the Church. This is the thought of the COLLECT (A.D. 1549), a prayer that the Church may be preserved from false apostles, and guided by faithful and true pastors.

Then for the EPISTLE we read the discourse of St. Peter (Acts i. 15) on the fall of Judas ; and how by a solemn ordination Matthias was appointed in his stead. We may learn much from the Apostles' procedure. They knew the qualifications for apostleship : an Apostle must be one who had attended the Lord in His ministry and witnessed His resurrection,—that is, His appearances after His resurrection. Two only they find who fulfilled these conditions out of the 120 who were at Jerusalem. So far they relied on their own good judgment. But here they needed further help. The qualifications of the two seemed equally good ; they would leave it to the Lord to choose between them. They prayed, and the lot fell on Matthias.

In the GOSPEL (Matt. xi. 25) we have very beautifully set forth the child-like character which Christ most valued in His Apostles.

In to-day's service our Lenten thought is still the need of purity. In the Epistle St. Paul insists upon it earnestly; and in the Gospel we see how surely Christ will aid our effort if we go to Him in persevering prayer, and cast out the unclean spirit who would tempt us to evil. In to-day's COLLECT (590) we confess that we have no power to resist the Tempter by our own strength, and pray to God that He will protect us from all harm to body or soul. The Tempter is ever whispering evil thoughts within us, assaulting the soul. From such assaults we pray for protection.

In the EPISTLE (1 Thess. iv. 1) St. Paul beseeches us by the Lord Jesus (conjures us as we value His favour) to grow in sanctification according to the lessons we have received. All sins of the flesh are to be avoided; we must preserve our body (which is the "vessel" of the soul) in holiness and honour. God is ever watching whether we treat our bodies with reverence:—they belong to Him and are to rise again hereafter. We owe this duty not only to ourselves but to our neighbour also. For one who is unchaste is ever drawing others into unchastity,—so defrauding his neighbour of purity. It is a sin against God also, Who will surely withdraw His Holy Spirit from those who thus pollute His temple.

In the GOSPEL (Matt. xv. 21) we see how surely our Lord will yield to importunity in prayer. This poor heathen mother had heard of His power, and would not leave Him, till He yielded to her prayer and delivered her daughter from the power of the evil one. If the prayer of one outside the pale of the Covenant thus prevailed, how much more will the prayer of the baptized members of His Church! Thus we learn how we may conquer our enemy in this Lenten Season.

Again we have a warning against these terrible sins of uncleanness. Again the Epistle implores us to avoid them; again the Gospel shows us Who alone can expel the unclean spirit. The COLLECT (590) takes up the thought, and prays that God will stretch forth the right hand of His majesty to be our defence!

In the EPISTLE (Eph. v. 1) we have a caution that is of the greatest value. If we wish to avoid these sins of impurity let us never allow ourselves to speak lightly of them! Let them not be once named amongst you! Let no filthiness pass your lips! No unclean person hath any inheritance in God's kingdom! These are not trifling matters; it is for idle jesting words that the wrath of God comes upon those who are careless. We must walk as children of light, never doing anything or saying anything that we should wish to hide. Let us beware of ever doing anything that would make us ashamed to look our Heavenly Lord in the face.

In the GOSPEL (Luke xi. 14) we have our Lord delivering one possessed by an evil spirit. The Jews scoffed. Our Lord reproved them and spoke two parables. In the first, "the strong man armed" is Satan; his "palace" the heart of man; his "goods" the poor man's soul. The "stronger than he" is our Redeemer. The second parable warns us that when the evil spirit is expelled, the heart must not remain empty. The expelled demon is pictured wandering through the deserts, and wishing to return into the man's heart. Had the Holy Spirit been invited to make His home there, this would have been impossible: but, alas, the heart is standing empty like a house to let. So the evil spirit in sevenfold force returns. To abstain from bad thoughts is not enough: we must fill our hearts with good thoughts.

This is called "Mid-Lent Sunday," and by some "Refreshment Sunday" from the Gospel's narrative. The Gospel is the key to the day's thought:—That vast multitude had been fasting long; Christ feeds them abundantly lest they should faint. How unlike the severe spirit of the Law is the spirit of the Gospel! That Galilæan multitude had done nothing to deserve this bountiful relief. Nor have we; the COLLECT (A.D. 590) confesses that for our evil deeds we only deserve punishment; but, encouraged by the narrative of Christ's bounty, we pray that He will mercifully relieve us.

In the EPISTLE (GAL. iv. 21) we have the merciful character of Christ's Gospel contrasted with the Law's severity: and this by allegory from the Book of Genesis. Hagar represents the Law given on Mount Sinai, and her bond-child Ishmael represents those who are in bondage to the Law. Sarah represents the New Jerusalem or Christian Church, and her son of promise those who are under grace. When St. Paul wrote, the Judaizers were persecuting the Christians: but as Ishmael was cast out to make way for Isaac, so surely (he tells them) would the Christian take the Jew's place in God's favour. We in our day no longer need this lesson. But we need the warning, to hold fast the liberty of Christ's Gospel, and relapse not into bondage. They relapse who cease to love what God loves. To obey for love's sake is liberty; to obey from fear is bondage. Thus to bring the will into harmony with God's will may be difficult; but it is a far nobler life than to live under *rules* merely.

In the GOSPEL (John vi. 1) we may note that though all the Evangelists record the miracle, St. John alone dates it, and the date makes it peculiarly appropriate to the season. "The Passover (our Easter) was nigh."

Holy Week now drawing near, we have to-day two solemn passages bearing on the mystery of Christ's Person and work. Indeed, so solemn is this concentration of thought on our High Priest's office this day, that it has been called by some Passion Sunday, as though we this day began our commemoration of the Passion. The COLLECT (590), like those that have gone before, is for protection in body and in soul.

The EPISTLE (Heb. ix. 11) declares to us the deep meaning of Christ's Passion. As the high priest entered the Tabernacle with the atoning blood of a sacrifice in his hand, so Christ entered the Heavenly Tabernacle with His own blood—the blood of our redemption—to plead before His Father. Through the Eternal Spirit He had offered Himself a blameless sacrifice to God, therefore had His blood this power, to cleanse our conscience and enable us to serve the living God. And thus He becomes our Mediator.

In the GOSPEL (John viii. 46) we have Christ Himself revealing the mystery of His Person. In reply to the blasphemies of the Jews, Christ had given utterance to the profound truth that to them who kept His saying death was but a translation from life to life. His way of expressing this ("He shall never see death") startled the unbelieving Jews:—"Who is this who claims to give a greater gift than even Abraham or the prophets received? Art thou greater than Abraham?" Our Lord in reply reveals Himself as Abraham's Lord and Master. "Your Father Abraham knew this: first came the promise (Gen. xv. 5), and he rejoiced; within the veil all was made clear to him, and his joy was fulfilled." This Christ revealed Himself in His absolute Divinity. And even such was He Who was content to die for us, the Eternal Son of God!

The festival of the Annunciation ("our Lady's Day," or "Lady-Day" as it is called) being on the 25th of March, nearly always falls in Lent. It was clearly in the mind of St. Gregory, who wrote the COLLECT (A.D. 590), to connect the festival with the thought of Good Friday; and indeed the connexion is of deepest interest. "The Cross and Passion" of which the Collect speaks would have had no power to save us without the mystery which the "message of an Angel" announced to Mary,—that the child of her womb was indeed "the Son of God." Thus Good Friday owes all its depth of interest to the "Annunciation" of to-day.

For the EPISTLE (Isa. vii. 10) we read the same passage of Isaiah that is appointed for the evening lesson on Christmas Day, the prophecy of the Messiah's birth of a *Virgin* mother. The kingdom of Judah under Ahaz, oppressed by the allied powers of Samaria and Syria, was a fit type of mankind lying under the bondage of Satan; and the sign of deliverance promised to Ahaz—the birth of a child and the return of peace and plenty ere the child should arrive at years of discretion—is a pledge of mankind's deliverance of that Divine Child hereafter, of Whom the ninth chapter again speaks:—"Unto us a Son is given . . . and His Name shall be called . . . the Mighty God."

The GOSPEL (Luke i. 26) tells us plainly how literally the prophecy was fulfilled; how Mary was perplexed by the announcement of this miraculous birth, and how the Angel removed her perplexity. Thus prophet, mother, and Angel, all attest the miracle. The Son of God could neither have, nor need, a human father. Assured of this we are assured of the efficacy of that death, which, within a few days of this Annunciation Day, we yearly commemorate.

This day is commonly called Palm Sunday, from Christ's triumphal entry into Jerusalem on this first day of the Holy Week. But the name is not used in the Prayer Book; nor does the Gospel refer to that entry. One only thought is to be brought before us in this week's daily services,—the Passion of our Lord. Those few hours of Good Friday are spread out as it were all through the week. The COLLECT (A.D. 494) is most affecting: unless we share the cross we cannot share the crown: unless we learn to suffer with Christ we cannot hope to rise with Him.

The same constraining motive to humility is brought before us in the EPISTLE also (Phil. ii. 5). We are to propose to ourselves, as our perfect example, the mind and temper of Christ. He, being from all eternity in the form of God, deemed not his equality with God a thing to be held fast, but emptied Himself of His glory, and assumed the form of one who served (Luke xxii. 27 and John xiii. 4), and was obedient to His Father even unto the death of the Cross. And because of this His self-abasement, God hath highly exalted Him in that same human form, and given Him the name which is above every name, so that in His Name all prayer and worship should be henceforth offered throughout the universe, every tongue confessing that Jesus Christ is Lord.

The GOSPELS of this week are to be read in connexion with the special 2nd Lessons. In this morning's 2nd Lesson we begin the fourfold narrative of the Passion; the Gospel takes it up, and completes St. Matthew's account. Then the Gospels of Monday and Tuesday give us St. Mark's record; Wednesday and Thursday's Gospels that of St. Luke; while the 2nd Lesson and Gospel of Good Friday divide St. John's between them.

All the four portions of Scripture appointed as EPISTLE on these days speak of the Passion of our Blessed Lord. Two are from the evangelical prophet Isaiah. Isaiah, writing 700 years before the event, sees it darkly and dimly afar off as in prophetic vision.

In MONDAY'S Epistle (Isa. lxiii. 1) we have a vision of the Messiah as a mighty warrior stained with the blood of conflict; the blood is His own, yet by that blood-shedding He is victorious. Edom represents the Church's enemies. The change of tone in the 7th verse is very striking,—the prophet speaking now in the person of those who repented, and dwelling on God's never-failing loving-kindness to Israel.

In TUESDAY'S Epistle (Isa. l. 5) the Messiah speaks in His voluntary humiliation, describing the sufferings of His Passion, and foretelling at the close that the wicked who armed themselves with fiery darts should be consumed in a fire of their own kindling.

In WEDNESDAY'S Epistle (Heb. ix. 16) the inspired writer (St. Paul or one of his immediate companions) explains to us the need of Christ's blood-shedding, in order to seal the New Covenant which God made with man. Ever since the fall it had been determined that man should be redeemed and brought back into covenant by the Messiah's Sacrifice. And it was to prefigure this that the temporary Mosaic covenant was ratified with blood, and allowed of no pardon without some accompanying sacrifice. Thus was Israel educated to understand the Messiah's sacrifice.

THURSDAY of Holy Week being the anniversary of the Last Supper, we read St. Paul's account of it (1 Cor. xi. 17). It is the earliest record of it, and was revealed to him (ver. 23) by Christ Himself. It may be said, therefore, to be our Lord's own account of it.

At last the day to which we have all through Lent been looking forward has arrived. Our prayers must be under the very shadow of the Cross. And yet it is not to us, as it was to those Apostles and holy women, a day of despondency. For we know more than they at the time could know. We have the help of the inspired Epistle to the Hebrews interpreting all those sufferings of Good Friday which the Gospel narrates to us. Those sufferings redeemed the world.

In the three COLLECTS we pray that this redemption may be applied (1) to the congregation with whom we are kneeling in prayer; (2) to the whole Church; and (3) to those who are still outside the Church's pale,—for the Jews that still reject their Messiah, for the great Mohammedan empire, for other infidels of India and China for instance, for heretics, who though baptized have lapsed from the unity of the Church.

In the EPISTLE (Heb. x. 1, in continuation of the 9th chapter read so recently) we have a quotation from the 40th Psalm, showing with wonderful clearness how Christ's blood was the seal and sacrament of that *perfect obedience* to God's will on the part of Christ which restored mankind to God's favour. "Lo, I come, to do Thy will, O God." For the first time since Adam's fall God's will was done perfectly on earth as in heaven. And therefore—because of the great merit of Christ's obedience even unto death—a New Covenant was made between God and man. Man learned to love God with a love he had never known before; and just so far as this new motive of love prevails, the old motive of fear (on which the Old Covenant depended) may cease. Such are our thoughts under the shadow of that Cross which in the Gospel we seem to see reared before our very eyes.

A day of defeat and despondency to those mourners in their upper chamber! Not so to us, who see all in the light of the approaching Easter! Therefore in the COLLECT (A.D. 1661) we pray that "through the grave and gate of death, we may pass to our joyful resurrection." But if we wish thus to rise as He rose, we must first die as He died, not in the bodily sense, but *spiritually*;—renouncing sin is called in Scripture "dying unto sin;"—then shall we rise to newness of life, and have a foretaste of our bodily resurrection.

Those who chose the EPISTLE (1 Pet. iii. 17) thought it meant that the Spirit of Christ during His Body's entombment was preaching to the dead. But Bishop Pearson and others interpret St. Peter to mean that in the days of the Flood Christ's Spirit, speaking by Noah (see 1 Pet. i. 11), "preached" (see 2 Pet. ii. 5) to the men of that generation, who, because they would not listen in that day of grace, are now "in prison," only *eight* being saved by the water that bare up the ark:—a warning to us, that, while our day of grace lasteth, we listen to the Spirit of Christ, now preaching to us by His Word, and be saved *by the waters* of baptism, which may be said to bear up the Ark of the Church. Whichever interpretation we adopt, the passage is suitable to this day: for in both this interval between the Death and Resurrection of Christ represents to us our day of grace intervening between the offer of atonement and the general Resurrection, which will show whether we have embraced it.

The GOSPEL (Matt. xxvii. 57) relates the reverent entombment of Christ's sacred Body:—how Joseph laid it in a virgin tomb, and the Maries kept their vigil there, "sitting over against the sepulchre;" while Pilate's sentry kept their jealous guard.

First we have an anthem of allusions to the Resurrection collected from St. Paul's Epistles, to be sung instead of the *Venite* in our Morning Prayer. Easter is the feast upon Good Friday's sacrifice. We must keep it with pure hearts, putting away all leaven of malice. This first. Then follows the glorious thought that Good Friday's bitterness can never be repeated, Christ liveth for evermore. And, thirdly, His Resurrection brings our resurrection in its train.

In the COLLECT (A.D. 494) we pray, that, through that gate which as on this day was opened to us, we may enter on newness of life, and be strengthened to keep the good resolutions of our Lenten season. This idea of entering upon a resurrection life, even now, in anticipation of our body's resurrection, is drawn from the EPISTLE (Col. iii. 1), where St. Paul explains it to mean "setting our affection on things above," as though we were already where Christ is, hidden behind the veil,—so that when He reappears from behind that veil we may appear with Him in glory. But this setting our affection on things above involves the painful process of killing those worldly affections which bring us under God's displeasure. There can be no resurrection in any sense without a previous dying.

In the GOSPEL we have St. John's account of those early hours of Easter Day:—How Mary Magdalene, finding the stone removed, fetched St. Peter and St. John; and how they entered the vacant tomb, and found evidence of the careful ministry of angels; no haste, no disturbance had there been, but God's hand in all. And their Lord was clearly risen. And they believed; for up to this hour they had failed to understand the Scriptures which foretold His Resurrection.

The Easter Day COLLECT is used throughout the week. For the EPISTLES we read portions of the Acts, one (x. 34) containing St. Peter's discourse on the Lord's Resurrection in the house of Cornelius, the other St. Paul's sermon on the same subject in the Synagogue of the Pisidian Antioch. Referring to his vision of the Sheet, St. Peter confesses that Gentiles, as well as Jews, were admissible into Christ's Church if only they were believers in the true God. Then, assuming that his hearers had heard of the miracles of Jesus in Galilee, he proceeds to declare His Resurrection. Cornelius apparently had not heard of this, nor was it popularly known, for Christ had not, after His Resurrection, appeared to the multitude in public, but only to chosen witnesses (of whom he, St. Peter, was one), who had eaten and drunk with Him after He rose from the dead. Him they preached, therefore, as our Redeemer and future Judge of living and dead. In St. Paul's sermon, delivered to Jews as well as God-fearing Gentiles, there are more references to the Old Testament. He spoke of the Jews' blindness to the prophecies which Christ had fulfilled. The 2nd Psalm spoke of God having again begotten Him on the day of His Resurrection. Isaiah (lv. 3) had foretold it, when he declared that in *Him* God would fulfil His promise to David, that He would "set up his seed after Him" and "establish His Kingdom for ever" (2 Sam. vii. 12–16); for how without a *resurrection* could His Son reign "for ever"?

The GOSPELS divide between them St. Luke's narrative of the appearance on the way to Emmaus, and again to the Eleven and others that same evening, when (as St. Peter told Cornelius) He ate and drank with them.

The COLLECT—composed in 1549 for the second communion on Easter Day—is based on the 2nd verse in the Easter Day anthem (1 Cor. v. 8), "sincerity" being rendered by "pureness of living." St. Paul's phrase (Rom. iv. 25) connects our "death unto sin" with Christ's death, and our "new birth unto righteousness" with His resurrection.

The EPISTLE (1 John v. 4) contains the famous passage about the three Heavenly witnesses, which we now know to have been inserted (in the Latin versions) in the fourth or fifth century. The 7th and 8th verses as St. John wrote them seem to have stood thus:—"For there are three that bear record, the Spirit, and the water and the blood: and these three agree in one." The Apostle's meaning is now much clearer than it was with the interpolated words. He had just been saying that Jesus had come "by water and blood," and was so proved to be the Christ or Messiah,—not in the *water* of Baptism only (when the Voice said, "This is My beloved Son"), but in the blood-shedding of the Cross also (so fulfilling the Scriptures that spoke of the Messiah's Passion); and he had added, "And it is the Spirit that beareth witness" (as Christ had said of "the Spirit of truth," "He shall testify of Me"). Therefore in these 7th and 8th verses the Apostle naturally sums up this threefold testimony to the Messiahship of Jesus.

In the GOSPEL we have that most important passage (John xx. 19) in which we read how, on the evening of Easter Day, Jesus gave His Church sovereign authority to admit into, and to reject from, her communion:—remembering that to be in full union with the Church means to be in covenant with God, the responsibility of such admission and rejection would have been too great for any human society, but for this divine charter.

In the COLLECT (1549) we still dwell on the accomplished work of Christ,—His sacrifice and perfect example. We pray that we may thankfully embrace the one and follow the other. To "endeavour ourselves" meant in old English to "bind ourselves;" "devoir" is an old Norman word for "duty;" "I endeavour myself" means therefore "I make it my duty." So in the Ordination Service, "I will endeavour myself so to do, the Lord being my helper."

The EPISTLE (1 Pet. ii. 19) sets forth how we are to follow Christ's example. By "patient suffering" St. Peter does not merely mean taking patiently those blows or *buffets* which our faults bring upon us;—but bearing patiently *undeserved* sufferings also. So must we follow Christ's example, which in the 53rd chapter of Isaiah is so affectingly set before us. Christ suffered for us, the just for the unjust: shall we refuse to suffer for His sake in return? The thought that the eye of the Good Shepherd is upon us (for this is the literal meaning of Bishop—"one whose eye is upon us") may well strengthen us for such suffering.

The GOSPEL (John x. 11) takes up this thought, that Christ is our Good Shepherd, and this in our Lord's own language. In that mysterious Passion the Shepherd laid down His life in conflict with the wolf that is ever prowling round God's sheepfold. But by the Death of the Shepherd the enemy was crushed. Nor was it the fold of Israel only that Christ redeemed; He died for all mankind; other folds or churches were to be gathered to form one flock under one Shepherd. It is to be regretted that in the last line the translators have used the word "fold" instead of "flock." The folds (or national churches) are many; the flock (the Church Catholic) is one.

On the Sundays which follow Easter, and on this festival of St. Mark, which always falls among them, the Church brings before us the thought of the Holy Catholic Church. Doubtless because we read that our Lord, during these forty days, was "speaking of the things pertaining to *the Kingdom of God*,"—giving His Apostles those instructions respecting Church organization which we find them working out afterwards. Foremost among the Church's functions is the maintaining of true doctrine. And of this both Collect and Epistle on St. Mark's Day remind us.

The COLLECT (1549) speaks of St. Mark's "*heavenly* doctrine," an epithet well merited by him whose first words are, "The beginning of the gospel of Jesus Christ the Son of God," and whose last words tell us how "the Lord was received up into heaven, and sat on the right hand of God." Then, adopting the phrase of the Epistle, we pray that we may be not "like children carried away with every blast (or wind) of vain doctrine," but "established in the truth."

In the EPISTLE (Eph. iv. 7-16) we see how Christ had specially endowed the Church with the means of maintaining true doctrine in those Pentecostal gifts. The 68th Psalm prophesied these gifts: When the Messiah ascended into heaven, He led in triumph a train of captives—Satan and his angels—for his ascending implies a previous descending into Hades, that the powers of evil should feel His power (compare Phil. ii. 10). Then the organic building up of the Church by the help of these gifted teachers and evangelists is gloriously described.

In the GOSPEL (John xv. 1) we have the parable of the Vine setting forth to us the close dependence of all the Church's members on Him Who is their life.

In the COLLECT (5th century) the Church is termed "the fellowship of Christ's Religion;" and we pray that we may not by our conduct discredit this our fellowship:—that we may eschew or avoid those things that are contrary to our profession, and follow such things as are consistent with it. In the EPISTLE (1 Pet. ii. 11) we learn those faults which discredit our "profession" as Christians. We must eschew all fleshly lusts, and see that our "conversation," or conduct, be honest (that is, thoroughly respectable) in the sight of all the world; so that by our good example those outside our pale may be won over to glorify God when He comes to judge the earth. We must be careful to be "good citizens," obedient to the constituted government of our nation. Even in days when "the king" was a heathen emperor, the Apostle bade the Christian respect his authority dutifully. The State as well as the Church derives its authority from God.

In the GOSPEL (John xvi. 16) Christ comforts His Apostles under the thought of the withdrawal of His bodily presence with the promise of a speedy return. But what is this speedy return? Christ cannot have meant His intercourse with them during those forty days, for He speaks of it as a joy that "no man should take from them." Nor can He have meant His Second Advent, for it was to comfort them under persecution. What then did Christ mean? Clearly He meant His unseen abiding presence with His Church. "Lo, I am with you always;" "Wherever two or three are gathered together in My Name, there am I." So here: "I will see you again, and your heart will rejoice, and your joy no man taketh from you." His approaching separation from them and death were the pangs of the new birth that should give them His abiding spiritual power.

The COLLECT (1549) and GOSPEL (John xiv. 1) direct our thoughts to St. Philip. The Collect takes up those words of the Gospel that Christ is "the Way, the Truth, and the Life," and of John xvii. 3, that thus to know God is life eternal. St. Philip is mentioned three times by St. John in connexion with St. Andrew :—at his call (i. 43), in the feeding of the five thousand (vi. 5), as introducing the Greeks (xii. 21), and again in to-day's Gospel, asking Jesus to show them the Father, and so drawing forth that precious testimony to the *unity* of the Father and the Son—"He that hath seen Me hath seen the Father;" "I am in the Father and the Father in Me."

St. James is the writer of the EPISTLE, for its opening verses are read to-day,—clearly not the son of Zebedee, but the St. James who rose to such eminence in the Jerusalem Church, called (Gal. i. 19) "the Lord's brother." These brethren were probably sons of Joseph by a former wife, and not of the number of the Twelve, for (1) in John vii. 5, six months only before Christ's death, we read that they did not believe on Him ; (2) in Acts i. 14, they are mentioned separately from the Twelve Apostles. St. James, whom we this day commemorate, was called an Apostle (as Paul and Barnabas were), though not one of the Twelve. He became a firm believer in Christ after the Resurrection, convinced doubtless by our Lord's appearance to him mentioned in 1 Cor. xv. 7. He was surnamed "the Just." That he was a strict Israelite appears not only from the tradition of his martyrdom but also from St. Paul's allusion in Gal. ii. 12, and the advice he gave to St. Paul in Acts xxi. 18-25.[1]

[1] For some further remarks on this question, see p. 353.

In the COLLECT (590) we pray that God will help us to love what He commands and desire what He promises. Our motives being thus sanctified we shall be independent of all change of circumstances, our hearts being fixed on what is abiding.

The EPISTLE (James i. 17) is a continuation of that appointed for St. Philip and St. James's Day, the rest of the chapter being reserved for next Sunday. All blessings descend from above from the Creator of the lights of Heaven, with Whom is no change or alternation of darkness. Because He so willed, He gave us a new birth in the Gospel, that we should be a first-fruit of His creatures. Wherefore let every one be quick to hear God's Word, slow to speak, slow to wrath; for man's wrath worketh not the righteousness that God approves. So, putting off all filthiness and overflowings of naughtiness, receive the Word that is being sown in your hearts and is able to save your souls.

The GOSPEL (John xvi. 5) is difficult. Some explain it: "When the Comforter is come, He will convince the world of their sin in not believing on Me:—of My righteousness, and that I am glorified in the unseen world:—of judgment, that the Evil One is virtually doomed." Others think our translators were right in using the word "*because*" in all three clauses; "He will bring home to the world's conscience a conviction of *sin*, because they refused to believe Me: a conviction of what true righteousness is, because I am passing into My unseen life in which I shall work more powerfully than now: a conviction of judgment, because they will see that the Evil One is condemned."

Both Scriptures—the Epistle speaking of the gifts of the Spirit, the Gospel of His threefold work—are to prepare us for Pentecost.

Again in the COLLECT (A.D. 494) we think of the Gift of the Holy Spirit, and pray that by His holy *inspiration* we may "think those things that be good;" and by His "guiding" may perform such good resolutions as He may breathe into our hearts. "Inspiration" in the sense of supernatural aid in preaching or writing we no longer have vouchsafed to us; but "inspiration," in the sense of a divine influence sanctifying and directing our natural conscience and faculties, is still given to us, and for this we pray.

In the EPISTLE (a continuation of last Sunday's, James i. 22) we are exhorted to be doers as well as hearers of the Word of God. Holy Scripture, called "the perfect law of liberty,"—a rule of life which by perfecting our wills and affections frees them from the need of restraint—is likened to a mirror in which we see ourselves reflected, and so learn to know ourselves. "Religion," or rather *religious service* (for such is the force of the original word), pure and undefiled in the view of Him Who is our God and Father, is to occupy ourselves in works of charity and to avoid the stain of worldliness.

In the GOSPEL (John xvi. 23) we continue our meditation on our Lord's Last-Supper discourse, and conclude it. Christ bids His disciples henceforth offer all their prayers in His Name, as we do. Our Lord says that heretofore He had spoken darkly in "proverbs" or rather parables; and promises that henceforth He will speak more plainly, referring probably to His intercourse with them after His Resurrection. In the almost startlingly plain declaration that follows—"I came forth from the Father, and am come into the world; again I am leaving the world, and going to the Father,"—He clearly declares His pre-existence.

The Monday, Tuesday, and Wednesday preceding Ascension Day are called Rogation Days. It seems that in the fifth century religious processions were appointed for these days, with special Litanies or Rogations and Homilies, calling upon us to humble ourselves and pray for a blessing on the approaching harvest. These three days are, like Lent and the Ember seasons, to be observed as Fasts.

From Acts i. 1–11, read for the EPISTLE, we learn that our Lord ascended forty days after His Resurrection. This fixes Holy Thursday. In the COLLECT (A.D. 590) we pray that even now in this life we may "in heart and mind thither ascend, and with Him continually dwell." This is no mere imagination. If Christ be with God, and God be "not far from every one of us," then Christ is equally close to us, though unseen; and in Him (as in God) "we live and move and have our being." It is therefore not merely in sentiment, but in most sober reality, that we pray that we may even now dwell with Christ. The idea of Christ having gone to a far distant Heaven, has arisen from an imperfect understanding of the process of our Lord's Ascension. Our Lord was seen to rise bodily into the air;—this obviated any apprehension that He was still on earth. And at some little distance from the earth, making that cloud His secret chamber, He effected His mystical transition from the *Seen* to the *Unseen* world. Thus all impression of a fading away into nothingness was avoided. He simply ceased to be seen, ceased to be heard, ceased to be touched. Possibly, if we had some other sense, such as the angels have, we should perceive that He is still near to us. "Lo, I am with you always," He said, "even unto the end of the world."

The COLLECT is adapted from a beautiful anthem sung in the old Latin Service for Ascension Day. The phrase "Leave us not comfortless" is taken from our Lord's own words to His Apostles when promising the Comforter (in John xiv. 18), "I will not leave you comfortless" ("orphans," or bereaved, in the original Greek). During these ten days between Ascension Day and Whitsun Day—called in old times "Expectation Week"—we imagine ourselves, as the Apostles, waiting prayerfully for "the promise of the Father."

With this promise of the Holy Spirit present to our minds we read for our EPISTLE those words of St. Peter (1 Pet. iv. 7) in which he exhorts us to "watch unto prayer," like those Apostles in their upper chamber. And just as St. Paul tells the Corinthians that of all the gifts of the Spirit charity is the greatest, so St. Peter too—"Above all things have fervent charity," for charity, he adds, "shall cover a multitude of sins," a Hebrew idiom *to cover sin* meaning to procure forgiveness for sin: the charitable man intercedes for his sinning brother. So St. James tells us (v. 20) that he who "converts" his sinning brother covers (or obtains forgiveness for) that brother's sins, however many they be. In the latter verse of the Epistle St. Peter gives us further exhortations respecting those gifts of the Spirit on which, as Whitsuntide approaches, we fix our thoughts. Whatever our gifts or talents be, we are to remember that they are not our own, but only a loan, a stewardship, to be used for God's glory.

The GOSPEL (John xv. 26) also speaks of the approaching gift of the Comforter, Who "proceedeth from the Father." He will testify of Christ, and support the Christian in whatever sufferings he may have to endure for a testimony unto Christ.

In old days called Pentecost (the Greek word for 50th), being on the same day as the Jewish "feast of weeks," seven complete weeks after the great "morrow" of the Paschal Sabbath (*i.e.* from our Easter Day); see Lev. xxiii. 15, 16. Some derive Whitsun from the German name "Pfingsten," some from the *white* robes worn at this feast; others from "wit":—

> "This day Witsonday is called,
> For wisdom and wit sevenfold
> Was given to the Apostles as on this day."

Of this gift of wisdom the COLLECT (590) gives an admirable definition,—"a right judgment in all things." "If any of you lack wisdom, let him ask of God" (Jas. i. 5). We are responsible, not only for obeying, but also for enlightening and educating our conscience. For the EPISTLE we read (Acts ii. 1) the account of the Descent of the Comforter. We see in to-day's GOSPEL (John xiv. 15) how Christ had promised this blessed gift of the Holy Ghost as something new. True, in old days He had been vouchsafed to this or that prophet. But Joel had foretold that the Dispensation of the latter days should be marked by a general outpouring of the Holy Spirit on *all* God's people: and it was fulfilled on Pentecost. Not to the Apostles only, but to all in that upper chamber, was the Spirit given. And there were three outward and sensible signs of His Descent:—the rushing wind, the appearance of flame over the head of each, and the gift of tongues. What exactly this last gift was is much disputed. From 1 Cor. xiv. 1–22 it seems to have been, not a perfect understanding of foreign languages, but only the power of ejaculating a few words of praise, useful not so much for purpose of edification, but for attracting the attention of unbelievers (1 Cor. xiv. 17–22).

If Whitsun Day be the right spelling, and not Whit-Sunday, then *Whitsun-tide* and *Whitsun-week* are correct, and Whit-Monday is wrong;—*Whitsun* being the prefix, a corruption of Saxon *Pfingsten* or *Whingsten.*

For the EPISTLE (Acts x. 35) we read of the *third* great outpouring of the Holy Ghost, not on Israelites, but on the uncircumcised household of the Roman soldier Cornelius. This was an epoch in the Church's development. The Apostle hesitated at first whether he should even visit or eat bread with the Gentile: certainly he would have declined to baptize him, without previous circumcision as a proselyte, had not the unseen Head of the Church decided the matter for him, and by a *visible* descent of the Holy Ghost cut short all scruple on Peter's part. St. Peter rapidly sketches the ministry of the Lord Jesus, dating it (as the three earlier Evangelists date it) from the *close* of the Baptist's ministry; mentions how Jesus had been anointed as Messiah, how beneficent had been His miracles of healing; dwells most of all (as our Creed does) on the Crucifixion and Resurrection *on the third day*, appealing in proof of it to their having eaten and drunk with their risen Lord; and how the Apostles were ordained to preach His return to judgment and the forgiveness of sins. It was at this point of the sermon that there suddenly appeared once more the bright flame, attesting the presence in the chamber of the Holy Comforter. For that His descent was thus made visible is clear from the astonishment of all.

The GOSPEL (John iii. 16) seems to be selected as bearing witness to the *illumination* of the baptized. God is Light: and the newly baptized (at this season) are to learn that they are thereby admitted into light, and must walk as children of light.

This week being Ember Week, our Church is mindful of those who are hoping next Sunday to be ordained. In the portion chosen for the EPISTLE we read of the second great outpouring of the Holy Ghost, accompanied evidently by some outward signs—the flame or gift of tongues, or both, for we read of Simon *seeing* the effect of the Apostles' imposition of hands. The laying on of hands by the Apostles was in this case a *confirmation* rather than an *ordination;* but the narrative is instructive at this ordination season, marking very clearly the distinction between the ministry of the Deacon Philip, who could baptize only, and that of the Apostle, who could confer the further blessing of imposition of hands. We see, too, how surely the inward and spiritual grace accompanied the outward sign of the laying on of hands. In the Apostolic age extraordinary gifts, such as tongues or prophecy, attested the descent of the Holy Ghost. He equally descends (we believe) on those who in our age are confirmed or ordained, if they have faith to receive Him, although His presence is not similarly attested.

The GOSPEL (John x.) has been well called "a divine pastoral," contrasting the true shepherds of the Church with the false. The sheepfold is the Church; the shepherds are her ministers; the sheep are those to whom they minister; the door of the fold is Christ Himself. The true ministers are they who are admitted into their ministry through this *door*, that is, through Christ. Those who come in any other name, or in their own name, are false ministers. Of this latter sort were the Pharisees, who had presumed to excommunicate the blind man whom Christ had admitted; they came in their own name and for their own gains; and therefore Christ calls them thieves and robbers.

In the early Church this Sunday was known only as the octave of Whitsun Day, and being the close of the season specially set apart for baptisms, the Gospel was from our Lord's discourse with Nicodemus. Thomas à Becket is said to have introduced the observance of the day, as sacred to the Trinity, into England. It was not made the rule of the whole Church until the beginning of the 14th century. We commemorate—not any single fact, but a doctrine. And in the COLLECT (590) we pray that we may be kept stedfast in this faith, as one that will defend us from all adversities.[1] Is this clear to us? Suppose the doctrine of the Trinity untrue; suppose that He Who died for us, and the Spirit Who descended, were not *very* God, but beings of the angelic order only; *then,* Angels indeed would have done their best for us, but it would be all uncertain whether *they* or the Evil One would prove the stronger, and all uncertain whether we were really redeemed! From the misery of such uncertainties the doctrine of the Trinity saves us.

For the EPISTLE we read the record of St. John's vision in Rev. iv. He is rapt into the unseen world, and there beholds the throne sustained by the powers of nature, and round about are the elders of the Old and New Covenant. He Who is enthroned is the Eternal Father. The sevenfold energy of the Holy Spirit is separately symbolized; and in the 6th chapter we have the Second Person under the symbol of the Lamb.

For the GOSPEL we have the discourse with Nicodemus; and though chosen originally with reference to baptism, yet it has its bearing on this day's doctrine; for it declares to us that these mysteries of the Kingdom are beyond human reason, and can only be received by those who are "born of the Spirit."

[1] Quæsumus ut ejusdem fidei firmitate ab omnibus muniamur adversis.

"The Collects, Epistles, and Gospels for the Sundays after Trinity are taken in the order in which they stood in the *Sarum Missal*." The Collects are all ancient. "The Gospels are selected from the parables, miracles, and conversations of our Lord; the Epistles are a series of exhortations to the practice of Christian virtues, and after the first five Sundays" (excepting the 18th and 25th) "are taken *in order* from St. Paul's Epistles."—Proctor on *The Prayer Book*.

In the COLLECT for this first Sunday we pray to God as our strength; and because we ourselves are so weak we ask for help and grace to keep His commandments; and not only to keep them in act, but in will also: this is true freedom, to love what God loves.

> "Fear this effects,—that we do not the ill;
> Love more,—that we thereunto have no will."—*Trench*.

The EPISTLE (1 John iv. 7) sets before us this grand motive to love,—that God loved us *first*, and proved it by giving us His Son to win us back to Him. Even now, while we are in this world, God has conformed us to the image of His Son in Baptism:—this is the ground of our confidence. (This seems to be the meaning of the 17th verse.)

In the GOSPEL (Luke xvi. 19) we have the parable of the Rich Man and Lazarus. The rich man was doing no harm to the beggar,—was doing nothing for which he was afraid of being punished; yet he was a lost soul! Why? The Epistle tells us. If he had "loved God," he would have "loved his brother also." His neglect of Lazarus showed plainly that he had no love of God in his heart. Of the beggar we know nothing, but that our Lord gave him the name of Lazarus (Eleazar), "God is my helper," thereby indicating his character.

The COLLECT (1549) speaks of "the singular gifts" of St. Barnabas. That miraculous gifts are not chiefly meant, is clear from the prayer that they may be vouchsafed to *us* also. St. Luke describes him as a kindly hopeful man, disposed to look on the bright side of things. It was this that made him take Saul by the hand, when others were shy of the new convert (Acts ix. 27). It was this probably that led to his selection to go down to Antioch, and report to the Apostolic College on the Gentile conversions of which they had heard (xi. 22), and again to plead the cause of the Gentile converts in the Jerusalem Council (xv. 2). It was this too that disposed him to take a more indulgent view of John Mark's conduct than St. Paul (xv. 39). Thus he was conspicuous for two of the three great gifts of grace, Hope and Charity; and that he had *faith* is no less clearly stated (xi. 24). Though not one of the Twelve, he is called an Apostle, both in this Collect and in Acts xiv. 14.

For the EPISTLE (Acts xi. 22) we have the account of his mission to Antioch. St. Luke tells us why he was selected for this mission—"for he was a good (kindly) man, and full of the Holy Ghost and of faith." All his scruples about admitting uncircumcised[1] converts vanished when he arrived at Antioch, and saw how clearly the hand of God was in the movement.

In the GOSPEL (John xv. 12) the three graces characteristic of St. Barnabas are commended to us, Faith, Hope, and Charity. *Love*, because Christ loved us before ever we loved Him; *Faith*, because Christ has taken us into His confidence; *Hope*, because He has promised that we shall "bring forth much fruit."

[1] There seems good ground for reading "Greeks (*i.e.* Gentiles), no Grecians" (*i.e.* Greek-speaking Jews), in xi. 20.

The thought of the COLLECT is perseverance;—God "never fails" to help those who begin their Christian course well. We pray that He will "keep us" in "perpetual fear and love of Him;" that we may be "governed" as well as "helped"—checked as well as encouraged.

The EPISTLE too (1 John iii. 13) speaks of *abiding*, —our abiding in love of God, and God's Spirit abiding in us. And a test of this perseverance is given us: Do we love our brethren and show our love by kindly actions? If not, how can we suppose that we have the love of God in us? No selfish man really loves God. "Passed from death into life:"—God, Who sees the heart, knows that there is divine life in one man, while in another it has died out; and we may know it, too; if our heart, that is our *conscience*, condemn us, we may be very sure that God is much more condemning us; but if our conscience acquits us, then we may have a good hope that God is acquitting us also.

The GOSPEL (Luke xiv. 16), like last Sunday's, is a parable; and teaches the same kind of lesson: It is not enough to be doing no harm and minding our earthly business: we must be ready and willing to obey God's call. There was nothing wrong in itself in going to look at the newly-bought estate, or trying the oxen, or marrying a wife. The fault was that they made these things an excuse for not coming when their lord sent for them. And so with us. We may be doing the work which is right for us, and there may be no harm in our business or in our pleasures in themselves; but we must not let either occupy the *first* place in our thoughts, and so keep us from "the one thing needful." The Supper is of course the Church of Christ with all those means of grace to which we are daily invited.

This COLLECT takes up the thought of the Epistle, and prays that we may be delivered from external dangers, "casting all our care on God," or, as the Collect words it, having "an hearty desire to pray."

The EPISTLE, from 1 Pet. v. 5, exhorts us first to *humility*, and that not only towards God, but towards men also,—we are not only "to humble ourselves under the mighty hand of God," but also to "be subject one to another," girding ourselves humbly to do each other service;[1] secondly, to *trust*, casting all our care on God, in sure confidence that He careth for us; thirdly, to watchfulness and patience under suffering, remembering that such sufferings are shared by the whole Church militant (the Brotherhood, that is in the world). This phrase at once suggests to the Apostle the thought of the eternal glory beyond the veil.

The GOSPEL (Luke xv. 1) brings before us two of the three parables whereby our Lord pictured forth the joy with which He welcomes the sinner's return. The third (the Prodigal Son)is not read among the Gospels of our Christian year. Christ found more humility among the "publicans and sinners" than He did among the Pharisees. For their comfort and encouragement He spoke these parables. He is like the Good Shepherd, going out of His way to search for the sheep that has gone astray; He is like the poor woman who lights a candle and sweeps her house, seeking diligently one of her few silver coins that she had lost. In both parables it is added that there is more joy over lost souls so recovered than over those who were never lost. These last, "the righteous," seem to mean the Pharisees—men who live up to their standard of righteousness strictly, but whose standard is a low one. Such men feel no need of a Saviour.

[1] Literally "gird on humility" (alluding to John xiii. 4?).

This day commemorates the Nativity or Birth of John, just as Christmas Day commemorates that of Christ; they are the only *birthdays* in our Christian year, being the only birthdays which we can at all certainly date. If we are right in fixing the birth of Christ on the 25th December, then we know that the Baptist's must be in June, for it was six months before that of Christ (Luke i. 36).

The COLLECT (1549) glances at the Epistle (John was "to prepare the way of the Lord") and at the wonderful birth recorded in the Gospel, and also alludes to the martyrdom which set us the example of a noble courage in speaking the truth and rebuking vice. It is not easy; but by grave looks and silence even the young may rebuke what is unchristian in conversation.

For the EPISTLE we have the opening words of the second part of Isaiah's prophecies. The first part (i.–xxxix.) relates to the times previous to the Captivity; the latter part (xl.–lxvi.) to the return from Captivity. This return from Babylon is likened to a royal progress, where pioneers are sent on before to level the road. The prophet rises from this to the higher thought of how the Messiah should lead God's people out of their captivity to sin, sending His messengers before to prepare His way. Such a messenger was the Baptist.

The GOSPEL (Luke i. 57) tells us how Zacharias and Elisabeth in their old age were blessed with the birth of the child whom Gabriel had promised. The age of the parents, the sign of dumbness attesting the promise, and ceasing with its fulfilment, and the inspired utterances of both parents, attracted attention far and wide, and helped to quicken to intensity the general expectation that the Messiah's Advent was near at hand.

The COLLECT is an eloquent one, conceived in the very spirit of the old Prophets, and rhythmical in cadence: it is a close rendering of the ancient Latin prayer of St. Gregory. The contrast of the things temporal and eternal is the opening thought of the EPISTLE (Rom. viii. 18), which is a difficult one. Its substance may be thus given :—I reckon the sufferings of this life as of no account compared with the glory that will be revealed in us. For all nature gives signs of expectation, confessing its need of the great "restitution of all things," which is to accompany the public recognition of the true sons of God. For nature was not doomed to decay by any act of its own, but owing to the decree of Him Who for man's sin imposed this doom; a doom not final, but with a hope of deliverance when nature shall emerge from its doom of corruption into the liberty that will accompany the glorification of the Saints. For all nature is in the pangs of a new birth; nay, we ourselves, having an earnest of better things in the possession of the Spirit, sigh for our adoption, let me say rather the manifestation of our adoption, by the resurrection of our bodies. The spiritual redemption is already ours, the bodily redemption is to come.

The GOSPEL (Luke vi. 36) is from the Sermon on the Mount. We are to be merciful, especially in our judgments, doing as we would be done by, remembering, if our own standard is a low one, it is vain for us to think of raising the standard of others. The blind cannot guide the blind; the pupil can never learn from his master more than his master knows. With a splinter in your own eye, you cannot see to take a mote out of your brother's eye. Correct your own faults therefore before you attempt to correct the much lesser faults of your brother.

The COLLECT (1549) for to-day, unlike the ancient Collects, is not based on the Epistle or Gospel, but rather on that last chapter of St. John, where we read Christ's charge to St. Peter to feed His sheep. Like the Collect for the third Sunday in Advent, it is a prayer for the ministers of the Church. The phrase "crown of everlasting glory" is St. Peter's (1 Pet. v. 4), only his word is more beautiful, "amaranthine" or "unfading," alluding to the garlands with which conquerors were crowned.

For the EPISTLE we have the narrative of St. Peter's miraculous deliverance from prison (Acts xii. 1). Herod Agrippa's death (A.D. 44) was thought to be a judgment for his persecution of these two Apostles. It was at the Passover of that year that he imprisoned Peter, meaning to kill him as he had killed James. But "prayer was made without ceasing" by the Church for him. And most strikingly was it answered.

For the GOSPEL (Matt. xvi. 13) we read St. Peter's good confession on their journey up the Jordan valley towards the Mount of Transfiguration: not merely, "Thou art the Messiah," but "Thou art the Son of the living God." A holy joy seemed to fill our Lord when He heard this full recognition of His divinity from one of His Apostles; and looking forward to the future, He prophesied that Peter should be foremost in establishing His Kingdom or Church. "On this rock" (alluding to the name which He had Himself given to St. Peter) "will I build my Church." The Church we know was built on the foundation of *all* the Apostles (Eph. ii. 20; Rev. xxi. 14), but St. Peter was foremost in the earlier years. "The gates of Hell," that is, the power of Hell's dominion—the gates and the hosts that issue from them. Then Christ gives St. Peter power to admit and reject from His Church.

This Sunday, usually falling near St. Peter's Day, reminds us of him in its Epistle and in its Gospel. The COLLECT is based on the Epistle, and is a prayer that God will so providentially order the course of the world that the peace of the Church may not be disturbed. "In all godly quietness:"—opposed to the ungodly strife of controversy.

The EPISTLE (1 Pet. iii. 8) shows us how we may promote this by our own conduct, by our sympathy, charity, and courtesy one to another: especially remembering the responsibility of our words. Thus may we do much to secure the peaceable times for which we have just prayed. And if it be not God's will to grant our prayer, and trouble come, let us rejoice that we are counted worthy to suffer for Him,—caring only for this, that our heart be a temple of Christ. "He that willeth to love life and to see good days:" a quotation from the Septuagint version of Ps. xxxiv. 12; translated in our Prayer Book, "What man is he that lusteth to live, and would fain see good days."

The GOSPEL (Luke v. 1) gives us an account of the miracle of the draught of fishes, which was meant to be viewed as a parable also, as Christ's words to St. Peter at the close plainly show. As the Apostles drew fishes out of the water into the ship by means of their net, so were Christ's ministers to win souls out of the world into the Church by means of the Church's ministry. The first effect of this manifestation of Divine power on St. Peter was an overpowering sense of his own unworthiness, and a shrinking from such awful nearness to One so holy—"Depart from me, for I am a sinful man, O Lord." But Christ reassured him, "Fear not!" telling him the deep meaning of the miracle. And Peter's second thought was to forsake all and follow this divine Master.

The COLLECT (an ancient one, A.D. 494) is based on the Epistle, and gives, as we shall see, a very beautiful interpretation of it. We pray that the exceeding love of God for us may move us so to love Him that we may obtain His promises.

The EPISTLE (Rom. vi. 3) speaks of baptism. Baptism in the early Church was by immersion; there was a descending into the water, and a rising up out of the water: and thus it symbolized burial with Christ and resurrection with Christ. What did the Apostle mean by our being buried with Christ? He meant our willingness to share in His humiliation, and the putting off of "the old man," that is, of all our natural habits and inclinations, if need be, for His sake. This is what the Collect meant by "loving Him above all things;" being willing to sacrifice ourselves for Him. And what is meant by rising again with Christ? It means obtaining those promises which exceed all that we can desire; being raised above all the infirmities of our lower nature, and thoroughly conformed to the will of God.

The GOSPEL (Matt. v. 20) sets before us this higher standard of holiness. The old standard of the Law was satisfied if we abstained from sinful acts, the new standard of the Gospel reaches to thoughts and words. The old penalties of the Jewish law—being summoned before "the judgment" (*i.e.* the Synagogue), before "the Council" (*i.e.* the Sanhedrim), or cast into the valley of Hinnom (*i.e.* the most degrading kind of capital punishment), were graduated according to the greater or less criminality of the act. Under the Christian law, even a trifling word like "Raca" (vain fellow) or "thou fool," may indicate a degree of malice in the heart quite as sinful as the criminal acts to which those old penalties were assigned.

This most beautiful COLLECT (A.D. 494) seems to confess that the love of God is not natural to us, that it has to be grafted into our old nature, being a new nature, dating from baptism, just as an adopted child's love of his new parent dates from his adoption. This true religion must increase within us and be nourished by the means of grace now open to us.

In the EPISTLE (Rom. vi. 19) we have the state of those outside the pale of the Church contrasted with the state of those within. Those outside were free from the restraints of righteousness, but the slaves of sin. Was this happiness? It was a course of shame ending in death: whereas within the Church's pale we change masters, serving God instead of sin; a holy course leading to eternal life.

In the GOSPEL (Mark viii. 1) we have the second miracle of the loaves. In the first, there were five loaves and five thousand men; in this miracle there were seven loaves and four thousand men. It was worked later, in the last summer of our Lord's ministry. Most strikingly it sets before us the "Author and Giver of all good things," nourishing us with all goodness. For clearly we must not think of the supply of our bodily wants only. Christ meant His disciples to understand that even so He could multiply the means of grace to the soul, and this not in one place only, but all over the world. When faithful Christians meet around His table in Holy Communion, here in England, in all our parishes, in our distant colonies, and throughout Christendom, and each and all are fed at one and the same moment with the same spiritual food, we have a miracle of grace far more striking than the feeding of those four thousand with the seven loaves!

Twelve weeks ago, on the 1st May, we were commemorating St. James, "the Lord's brother," the Bishop of Jerusalem, and writer of the Epistle that bears his name. To-day, on the 25th July, we are invited to commemorate his namesake, the brother of St. John, the first of the Twelve Apostles to receive the crown of martyrdom. The COLLECT reminds us how without delay he gave up all to follow Christ. We may not be called to give up home or business as he was, but we are all called to put them in the second place: and whenever these earthly ties call one way and Christ another, to follow Christ.

For the EPISTLE we read the narrative of his martyrdom (Acts xi. 27). Herod Agrippa was a stern Pharisee. He thought it would be easy to crush the Christians if he cut off one of the "sons of thunder;" so St. James was beheaded at the Passover of A.D. 44. Clement of Alexandria tells us (writing about 150 years after the event) that the prosecutor was so moved by the Apostle's faith and constancy, that he declared himself a Christian, and with St. James was dragged to execution. On the way he begged the Apostle's forgiveness, and St. James kissed him, saying, "Peace be to thee!"

The GOSPEL (Matt. xx. 20) gives us another anecdote of the sons of Zebedee, showing how imperfectly, before their inspiration on the day of Pentecost, the Apostles understood the nature of our Lord's Kingdom. They came with their mother (Salome), asking for high rank in Christ's Kingdom. That they shall share His sufferings, Christ promises,—and we have seen how soon this was fulfilled in the case of St. James,—but high place in His Kingdom He could not promise. Gentiles seek thus to lord it over their brethren: Christ's disciples should seek rather to serve.

Do we entirely believe the opening declaration of the COLLECT (494), that a "never-failing Providence ordereth *all things*"? If so, there is no such thing as chance or accident. But if it be really so, why pray? some may ask; why seek to alter what is already wisely ordered? The answer is, that the arrangements of God's Providence leave room for prayer and its answer, that we may have the joy of being "fellow-workers with God" (2 Cor. vi. 1).

The EPISTLE (Rom. viii. 12) tells us that we are under no obligation to the flesh to follow its desires. We *are* under obligation to care for the body's health, but no further; the spirit, not the body, must be master. God's Spirit within us bears joint testimony with our own spirit that we are God's adopted children, prompting all our prayer to Him as to a Father. Thus we see how true prayer—being prompted by the Holy Spirit—must work *with*, not against, God's good Providence. For several Sundays we have been reading from those chapters of the Epistle to the Romans, in which St. Paul sets forth the consequences of Christ's redemption to all who have faith in it. Next Sunday we shall go on to the Epistles to the Corinthians.

To-day's GOSPEL is from the Sermon on the Mount (Matt. vii. 15); a caution against false teachers, and against esteeming men for their profession rather than for their works. In the whole of this Sermon on the Mount, our Lord is laying down the conditions of citizenship in His Kingdom, that is, of Church membership. His Church is to be a holy society. All who enter it must be holy in deed as well as in profession,—especially those who are to be teachers; —no unholy teacher can make others holy.

In the COLLECT (5th century) we pray for the spirit to *think*, as well as do what is rightful; thus we are continually reminded in our Prayer Book that Christ expects more than mere obedience: He claims that our *hearts shall be inclined* to keep His laws. But in this same Collect we are reminded that this accord between our will and God's will is not natural to us, but of grace.

The EPISTLE (1 Cor. x. 1) conveys to the Church of Christ a warning drawn from the Church of Israel in the wilderness. They too had their outward signs of Covenant corresponding to the Christian Sacraments; they had something corresponding to Baptism in their passage through the Red Sea; they had something corresponding to the Eucharist in their supernatural meat and drink in the wilderness; for that smitten rock from which the water flowed was a type of the *spiritual* Rock which followed them, which was Christ. Yet, notwithstanding these high privileges, with the great majority of them God was displeased; and they perished. Let us Christians beware therefore. Our Sacraments will not save us, if our heart be not right with God. Let him that thinketh he is safe take heed. God will try us all, but mercifully, with the trial making the result to be that we shall be able to bear it.

The GOSPEL (Luke xvi. 1) is the parable of the Unjust Steward. Worldly men, in their providence for their earthly future, shame the children of light, who are apt to provide less carefully for their eternal future. Make to yourselves friends, by a Christian use of your riches, that when ye die these friends (the poor whom ye have befriended) may plead for your admission into Heaven. Matt. xxv. 40 explains how they may have this power.

The COLLECT (5th century) is based on the deep truth, that all prayer, to be effectual, must be prompted by God's Holy Spirit. Therefore, we pray that we may "ask such things as shall please Thee." To pray otherwise is "to ask amiss," as St. James tells us (James iv. 3).

The EPISTLE is again from 1 Cor. (xii. 1), and tells that all true acknowledgment of Jesus as our Lord and therefore all true prayer, is the gift of the Holy Ghost. These gifts of the Holy Spirit are various: to one is vouchsafed the gift of wisdom, fitting him to be the adviser of his brethren; to another the gift of knowledge, fitting him to be an interpreter of Scripture; to another "faith,"—meaning (as Chrysostom points out) not the faith that enables a man to receive doctrine, but rather the faith which enabled men in those days to work wonders,—that unhesitating trust in God's aid which even now makes a man triumph over difficulties; to another the gifts of healing, or other miracles; to another prophecy, that is, the gift of setting forth God's truth with power to persuade; to another "discerning of spirits," answering to that insight into character which some men still possess to a wonderful extent; to another the gift of tongues and their interpretation, a gift that has ceased, as no longer needed.

In the GOSPEL (Luke xix. 41) we have our Lord's lament over Jerusalem, prophesying her destruction—for she had turned the house of prayer into a place of dishonest merchandize. This was on the Monday of Holy Week. How the prophecy was fulfilled, the Romans under Titus "casting a trench" about the city, and "compassing it round," and "keeping it in on every side," and at last "laying it even with the ground," we know from the pages of Josephus.

The COLLECT (494) confesses our need of mercy. God's grace alone can enable us to "run the way of His commandments," and so obtain His promises.

This is St. Paul's confession in the EPISTLE (1 Cor. xv. 1). After spending his youth in enmity to Christ, he had been enabled by the pure grace of Christ—he could ascribe it to nothing else—to run the way of His commandments, and obtain His gracious promises. And how had Christ effected this conversion? By convincing him, once and for all, of the reality of His Resurrection. Why is it that so many of us believe in vain? Because we do not grasp and realize the truth of Christ's Resurrection; that He is even now our living Lord and Master! There is a phrase in the Epistle, repeated in our Creed, which is worthy of note, —that Christ rose again "according to the Scriptures." Do we see this prophecy of the Resurrection all through the Old Testament as clearly as the Apostles did? The Seed of the woman was to be bruised, and yet to crush the serpent's head (Gen. iii. 15); the seed of Abraham was to be sacrificed like Isaac, yet to bless all nations (Heb. xi. 19); the Son of David was to be the suffering Messiah of the 22nd Psalm, and yet "a Priest for ever," as the 110th Psalm testified; He was to make His soul an offering for sin, and yet "prolong His days" (Isa. liii. 10): all these Scriptures seemed to the inspired Apostles to imply necessarily a resurrection from death.

In the GOSPEL (Luke xviii. 9) we have pictured forth to us in a way that none can forget, true worship and false worship; the one man pouring out his soul before God, the other worshipping himself merely. "This man went down to his house justified rather than the other:"—meaning with a sense of acquittal and acceptance in his heart.

In the COLLECT (483) we make a strange confession —and yet how true !—that God is more ready to hear than we to pray. All through the hours of the day God is listening for our prayers ; and once or twice, or thrice at most, for a few brief minutes perhaps, we think of praying to Him ! It is not merely that we do not "deserve," but we do not even "desire" His aid ! Nevertheless we pray that He will aid us even when we ask it not ; forgiving us those things that lie heavy on our conscience, and make us afraid in His presence ; and giving us those good things which we should not dare to ask for except for the merits of our Saviour.

The EPISTLE (2 Cor. iii. 4) contrasts the New Dispensation with the Old :—men's confidence under the New compared with men's fearfulness under the Old. Whence was this? Simply this, that the New bestowed an invigorating Spirit, whereas the Old laid down a written rule merely, supplying no *power* to keep it. How far more glorious, then, is the New ! The Old was not without its glory, but it was a fading glory ; like the light on Moses' face, which he veiled lest they should see it fade. Whereas the glory of the New Dispensation is an abiding glory, transforming and transfiguring the whole man for ever.

In the GOSPEL (Mark vii. 31) we have a narrative peculiar to St. Mark ; how in the half Gentile region of Decapolis Christ healed the ears of the deaf man, sighing as he spoke the word in their provincial dialect, *Ephphatha*, "Be opened." If only our ears were opened to the whispers of God's Holy Spirit, our tongue would surely be loosed in prayer, and the confession of to-day's Collect need be ours no longer. We should be as ready to pray as God to hear.

The COLLECT (1549) reminds us that not only Christ's Apostles, but *all* of us are responsible for making known the Word of God to others.

It is one of the happiest suggestions of modern criticism that Bartholomew and Nathanael are to be identified. From St. John's careful narrative of the call of Nathanael along with four other Apostles (i. 46), and from the way in which in his last chapter (xxi. 2) he once again groups him with the Apostles, it is highly probable that he was one of the Twelve; and if so, then his friendship with Philip, and the fact that Philip sought him out and brought him to Christ, suggests at once that he was that Bartholomew who in *all* the lists of the Twelve is coupled with Philip. This is rendered still more probable from the fact that the three earlier Gospels never mention this Apostle's *own* name, but call him only by his father's name, "The son of Tolmai," or Bar-tholomew. Therefore, just as "Bar-jonah" had the proper name of Simon, and Bar-nabas that of Joses (Acts iv. 36), so Bar-tholomew may have had a name of his own (Nathanael), though St. John is the only Evangelist who uses it. Had those who selected a Gospel for to-day been aware of this identity they would surely have given us the beautiful narrative of his first introduction to Christ, and Christ's high praise of him whose prayers beneath the fig-tree He had heard—"The Israelite indeed in whom there was no guile." As it is, they give us passages speaking generally of the Apostles—one for the EPISTLE (from Acts v. 12) telling us what signs and wonders were done by them after they had received "the power from on high;" and the other for the GOSPEL (Luke xxii. 24) telling how, before they were inspired, their want of spirituality had called forth their Lord's rebuke.

The COLLECT (483) confesses that from God alone comes the power to serve Him, and bids us pray that we may so faithfully serve Him now that we fail not to attain His promises hereafter.

The EPISTLE (Gal. iii. 16) contains one of the most difficult verses in the Bible—the 20th: it is said that there have been two hundred and fifty interpretations of this verse. St. Paul had been saying that the Law—the only barrier to the admission of the Gentiles—had been superseded in Christ. In the passage read to-day he proceeds to show that when the Law was superseded, God's covenant with Abraham was left standing. The Promise was made to Abraham and his seed; that "seed" meant Christ. Thus it was unfulfilled when the Law came. The Law *intervened* between the giving of the Promise and its fulfilment, and was itself an *inferior* thing. It was inferior in four ways: (1) Its purpose was not to justify, but to condemn; (2) It was provisional; (3) It did not come direct from God to man, but through the mediator, Moses; (4) The fact of there being a mediator showed that it had the nature of a *contract* depending for its fulfilment on the observance of its conditions by the two contracting parties,—whereas the Promise depends on God alone.[1] Thus the Law is plainly inferior to the Promise, and yet not opposed to it; for, though not life-giving, it led the way to Christ.

The GOSPEL enjoins upon us our duty towards God and our duty towards our neighbour, explaining this last by the Parable of the Good Samaritan. Every fellow-man with whom we have any dealings is our neighbour. Thus did Christ expand the Law into the Gospel.

[1] This is Bishop Lightfoot's explanation.

The COLLECT (483) asks for an increase of those three gifts of the Spirit (Faith, Hope and Love) which St. Paul said would *abide*, when the extraordinary gifts of the Church's earlier days would pass away (1 Cor. xiii. 13). Once more the Collect reminds us that mere obedience will not suffice; we must *love* to do what God commands. Our obedience must be not that of a servant, but that of a child.

The EPISTLE (Gal. v. 16) contrasts "the flesh" (*i.e.* our natural tendencies) and "the spirit" (the impulses of God's Spirit within us). There can be no mistake about our natural tendencies: they lead us to sins of sensuality, sins of superstition, sins of temper, sins of pleasure-seeking; whereas the fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." *These* need no restraint. And they that are Christ's crucified the flesh with its affections and lusts when they became Christ's —*i.e.* in their Baptism, when they "renounced" these things; according to the baptismal prayer—"Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him!" The word "crucified" indicates the painfulness of this kind of self-denial.

The GOSPEL (Luke xvii. 11) is the narrative of the Ten Lepers. It shows how apt we are, when God has granted our prayers, to forget to thank Him. Christ's words to the Samaritan, "Thy faith hath made thee whole," should rather be, "Thy faith hath saved thee:" pointing evidently to some higher blessing than the mere cure of his leprosy, which *all* had received. The words mean therefore, in all probability, "Thy faith hath made thee My disciple;—hath healed thy soul as well as thy body."

In the COLLECT (494)—as elsewhere repeatedly in the Prayer Book—we call ourselves God's Church :—Keep us, Thy Church, with Thy perpetual mercy! We need God's protection because of our *frailty* or fragility, our good resolutions are so apt to be *broken.*

The EPISTLE (Gal. vi. 11) gives us those last verses in which St. Paul sums up his Epistle to the Galatians. The right translation seems to be, "See with what large letters I write these concluding words." The Apostle made his handwriting show the importance of what he was saying. Those false teachers who display such zeal for carnal ordinances, and would force you to be circumcised, do it to save themselves from persecution, not because they really care for the Law. For myself, I wish to glory in the Cross of Christ only; on that Cross I have died to the world, and the world to me. All external distinctions (such as circumcision) have vanished. The only important question is, "Am I, or am I not, living as one regenerate?" St. Paul concludes by once more asserting the authority of his office as their Apostle; the scars of his persecution marked him as Christ's Apostle.

The GOSPEL (Matt. vi. 24) is a warning against worldliness, against any attempt to serve both God and Mammon. Serve God, and worldly success may or may not follow, as God pleases. Certainly He will not let those who serve Him want food or clothing. "Take no thought" in old English (as in the Greek) meant, "Be not over-careful," and should be so understood. Sufficient for each day are the troubles which it brings, without forecasting the troubles of the morrow; leave them to God. This caution is well brought before the Church at this Harvest Season, when many are tempted to be over-anxious.

The COLLECT (494) to-day prays that we, God's Church, may be defended from inward defilement, just as in last Sunday's Collect we prayed to be defended from outward danger.

The EPISTLE (Eph. iii. 13) for to-day and for several Sundays to come will be taken from that Epistle to the Ephesians in which for the first time St. Paul develops the idea of the One Holy Catholic Church. In the Acts, and in St. Paul's earlier Epistles, "churches" in the plural number are for the most part spoken of. Not till the Apostle reached Rome, the centre of the Roman Empire, and viewed from thence the work that he had done, did it grow upon him that these several churches were being blended into one great spiritual empire, Christ's Kingdom. This imperial thought seems to have filled his mind during his imprisonment at Rome. In this passage he speaks of the Church as containing the Angels as well as men, "the whole family in heaven and earth," and prays that the Ephesian Christians may be worthy members of it. And then he speaks with rapture of the infinite dimensions of this great development of Christ's work of love in the world.

In the GOSPEL (Luke vii. 11) we have the widow's son raised to life. This recalling of the dead to life occurred three times only, so far as we are told, in the Ministry of our Lord. He thus taught His Apostles most convincingly that He was Lord of both worlds, both of the world of sense and also of that unseen world from which He was able thus to recall the spirits of the dead;—thus proving Himself one with Him Who is "the God of the spirits of all flesh" (Num. xvi. 22 and xxvii. 16), "To Whom all things in heaven and earth do bow and obey."

On the 21st of September we commemorate St. Matthew. Not much is known of him except that his father's name was Alphæus, possibly the same as that Alphæus or Clopas, husband of Mary, and father therefore of James and Joses (see Mark xv. 40, and John xix. 25). He was named Levi as well as Matthew. He was a publican by profession, one of the despised class who were willing to collect taxes for the oppressors of their country. Like most of these "publicans" he seems to have amassed considerable wealth. His prompt obedience to Christ's call is therefore all the more noble; and this it is which the COLLECT (1549) impresses on us; praying that even so we may never allow the covetous desires of a lucrative business to hinder us from following Christ.

The EPISTLE (2 Cor. iv. 1) speaks also of the necessity laid on all who would follow Christ to "renounce the hidden things of dishonesty," and see that we never walk in craftiness, "adulterating the Word of God,"—that is, trying to reconcile God's Word to our practices, instead of our practices to God's Word. This passage is a noble protest against the idea that Christianity has any secret doctrines. What it teaches commends itself at once to the healthy conscience of all, and thrives best in broad daylight. God, Who in the world of nature once said, "Let there be light," and "there was light," has spoken the same word in the Kingdom of grace.

The GOSPEL (Matt. ix. 9) is the Apostle's account of his own call, telling us very simply how he obeyed and made a feast for our Lord, wishing his friends to know the Messiah Whom he had found; and how the Pharisees (scrupulous, as usual, about the externals of religion and neglectful of that *mercy* which God prefers) were offended by our Lord's acceptance of the invitation.

In the COLLECT (494) we ask for grace to keep the vow which our Baptism laid upon us, and withstand the temptations of the world, the flesh, and the devil. Unless we purify our hearts and minds by "renouncing" these, we cannot follow Him Who is "the only God!"

The EPISTLE (1 Cor. i. 4) is from the opening of the letter which St. Paul wrote from Ephesus (Acts xix. 22, A.D. 56), after hearing of the dissensions that were threatening the peace of the converts at Corinth. Though there was much strife and much sin among them, yet St. Paul forgets not that they had been "sanctified" in Baptism, and called to be saints. And it is noteworthy how confidently he expresses his hope that they will persevere in the grace of God.

In the GOSPEL (Matt. xxii. 24) we have our Lord's answer to the Pharisee who asked Him which was the greatest commandment. Our Lord sums up the whole spiritual meaning of the Law in reply, as Moses had done (in Deuteronomy), "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself." This reply supplies much for us to think deeply over in our self-examination. Can any of us say that we thus love God?—Then our Lord in turn asks a question of the Pharisees, "Whose Son is your Messiah to be?" They answer, "The Son of David." "How then was David inspired to call Him Lord in the 110th Psalm, saying, The Lord Jehovah said unto my Lord Messiah, Sit thou on My right hand? If David then call Him Lord, how is He his son?" None could answer Him, for they knew not the doctrine of the Messiah's Divinity. Even thus does our Lord teach us to discover the hidden meanings of God's Word.

The COLLECT (494) once again reminds us that Christ demands our heart. Not only our conduct, but the motives of our conduct, must be holy. "An offering of a free heart" (Ps. liv. 6) is what God asks of us.

The EPISTLE is from Eph. iv. 17. The former heathen life of these Ephesians was fresh in their memory: St. Paul contrasts their previous darkness and estrangement from God with their present enlightened knowledge of true holiness: and calls upon them to live accordingly. He insists on *truthfulness*, and grounds the duty on the fact that we are "members one of another." Untruthfulness destroys confidence between man and man, and without mutual confidence all society must fall to pieces. Then he speaks of *temper*, quoting the 4th Psalm as it is rendered in the Greek, "Be ye angry and sin not;" meaning, "If ye must needs be angry, let it not pass into sin." Resentment is sometimes justifiable, but it must be under control. In the Hebrew it is "Tremble," "stand in awe," and "sin not." But St. Paul and all the Apostles used the Greek Bible habitually. "Give no room to the devil" —no such opportunity as excited passion gives him. "Grieve not the Holy Spirit" (we mark His Personality), "whereby ye are sealed (in Baptism and Confirmation) unto the day of Redemption."

In the GOSPEL (Matt. ix. 1) we have the healing of the palsied man, who was brought to Christ by His faithful servants. It was *their* faith that procured this blessing to their master,—"Jesus, seeing their faith," was moved to this act of mercy. We notice how Christ thinks first of the man's soul, seeing (what we are apt to forget) how far more evil a thing is the soul's disease than mere bodily disease.

St. Luke the Evangelist is best known to us as the faithful companion of St. Paul, whose praise of him as "Luke, the beloved physician" (Col. iv. 14), is repeated in our COLLECT. From his narrative of St. Paul's journeyings in the Acts, though he does not name himself, yet we can tell when he was the Apostle's companion from his use of the pronoun "we:" thus we learn that he first joined St. Paul when, leaving Galatia, they crossed over to Europe (Acts xvi. 10). From the Epistle to the Galatians we learn that St. Paul had been detained in Galatia by sickness (Gal. iv. 13,—"on account of bodily weakness" is the correct translation). How natural then that "the beloved physician" should just then become his travelling companion. At Philippi St. Luke seems to have stayed while the Apostle passed on into Greece, and to have rejoined him six years afterwards when St. Paul passed again through Philippi (Acts xx. 6). From this date he seems to have been St. Paul's constant companion in all his journeyings and voyages and imprisonments.

In the Apostle's last letter, written only a few months before his death, from which our EPISTLE is taken, (2 Tim. iv. 5), we read very touchingly, "Only Luke is with me:" all others had forsaken the aged Apostle in the great danger of his final trial before Nero. But St. Luke was permitted to watch by the great Apostle to the last, and doubtless by his medical skill to sustain his failing strength.

Tradition reports that he was one of "the Seventy;" and therefore St. Luke's narrative of the Mission of these Seventy is selected for to-day's GOSPEL (Luke x. 1). Christ sent them before Him to prepare His way on His last progress up to Jerusalem, before the final Passover, at which He suffered.

THE COLLECT (494) bids us pray that God will keep us from all things that may hurt us, in body or in soul apparently, for it adds "that we being ready both in body and soul may cheerfully accomplish" God's will. Cheerfulness depends much, though not altogether, on bodily health: and for health of body we do well to pray.

In the EPISTLE (Eph. v. 15) we are exhorted to walk conscientiously, not as unwise but as wise, making the most of all our opportunities, because they are rare. And then the false excitement of bodily stimulants is contrasted with the pure joy of a devout life. It is evident from this passage that sacred music was even in this first age of the Church much cultivated: St. Paul is frequently alluding to it.

In the GOSPEL (Matt. xxii. 1) we have the parable of "the marriage of the king's son," which is not to be confounded with that of "the great supper" in Luke xiv. *This* was spoken much later in Passion Week in the Temple, when the hostility of the Pharisees was at its height; hence the greater severity of this parable, foretelling their exclusion from the Kingdom and the admission of the Gentiles. But there is an episode to the parable:—among those Gentiles admitted by Baptism to the Church's means of grace, there was one who had not the garment of holiness: and "without holiness no man shall see the Lord." He had been allowed to mingle with the other guests, until the Advent of the King; but then the separation took place and he was cast into outer darkness. Reverting to the earlier part of the parable, Christ concludes with the warning—many were called and few chosen. Of that generation this was certainly true. Of the many to whom the Gospel was preached few of the house of Israel accepted it..

In the COLLECT (494) we approach God as His *faithful* people: for through His good Providence we have been baptized into the true faith; and yet we ask for pardon, for we are conscious how far we are from living according to our good profession. We pray therefore that we may be cleansed from all our sins and have that "quiet mind" without which we cannot serve God truly or wisely.

The EPISTLE (Eph. vi. 10) is St. Paul's allegory of the Christian armour. He wrote it in his captivity at Rome, chained by the wrist to a Roman soldier. Every morning, as he awoke, he saw this soldier girding his tunic, then buckling on his breastplate, then binding on his sandals, then slinging the shield on to his left arm, then donning his helmet, and grasping his sword, ere he went forth. How naturally the imagery of this passage was thus suggested:—That soldier's belt which gathered up the loose robe and so prevented him tripping, was truthfulness. The breastplate was righteousness, which keeps the conscience secure. The sandals are preparedness to preach the Gospel far and wide. The shield is faith. The helmet, without which the soldier would never dare to hold up his head in the battle, is the hope of salvation. And the sword, the only aggressive weapon allowed to us, is the Word of God.

The GOSPEL (John iv. 46) relates our Lord's first miracle after returning to Galilee at the close of the first year of His ministry. It was a striking miracle, for it was wrought at Cana, while the dying youth was at Capernaum, five and twenty miles off. But a word sufficed even at that distance. This circumstance—that the cure was wrought at so great a distance—distinguishes this miracle from all others.

We have four lists of the Apostles. By comparing St. Matthew's and St. Mark's lists with St. Luke's two lists, we infer that Lebbeus or Thaddeus was the same as Jude. St. Jerome identified the three "brethren of the Lord" with the three Apostles who bore the same names. Two almost conclusive objections to this supposition have been already given (p. 315); and two further objections may here be added:—(1) it would be far more natural that "Jude of James" in these lists should mean "Jude the *son* of James" (for if "brother" had been meant it would have run "James the son of Alphæus and Jude his brother"); and (2) Jude the writer of the Epistle, who expressly calls himself "the brother of James" (*i.e.* James the Lord's brother), was evidently *not* one of the original Apostles (see Jude 17). However, the COLLECT evidently reckons Jude as well as Simon among "the Apostles and Prophets" on whom the Church was built. And Jude the writer of the EPISTLE, may be called an "Apostle," just as his brother James and Barnabas were. The Epistle was written to Christians who were in danger of being seduced from the faith by impious teachers, such as Christ or His prophets had *predicted* ("ordained" in ver. 4 is not a correct translation). He warns them of their danger, citing the judgment that fell on the Israelites in the wilderness, on the rebel angels, on Sodom and Gomorrah.

The GOSPEL (John xv. 17) shows how these enemies to the faith had been foretold by our Lord:—all who renounce the world for Christ will have enemies. When a Christian finds himself a favourite in worldly society he should remember these warnings, and ask himself whether this popularity has not been bought by some compromise of his duty to God.

Whatever the origin of this festival may have been, our Reformers' motive for retaining it among our Holy Days was a very noble one. One by one they had commemorated the Apostles and Prophets on whom the Church is built; and the thought seems to have occurred to them, that after all the Church may owe an almost equal debt of gratitude to the unnumbered nameless holy men and women, whose prayers all through these ages have been ascending, and perhaps are still ascending, to the throne of grace on our behalf, and whose example we pray (in to-day's COLLECT, A.D. 1549) that we may follow "in all virtuous and godly living." Each one of us may add this day to their number in his own quiet thoughts some dear ones whom he has known, and to whose example he feels indebted. For who are these blessed ones whom we name "all Saints"? The passage for the EPISTLE (Rev. vii. 2) tells of what sort they *will be*,—a perfect number,[1] known to God from all eternity—of all nations and kindreds and people, clothed in white robes, with palms in their hands, circling round the throne of God. Dazzled by their glory, we ask rather, —of what sort *were* they here below? And the GOSPEL (Matt. v. 1) answers,—They were the poor in spirit, mournful men and meek, hungering and thirsting after righteousness, merciful, pure in heart, peacemakers, often (alas) persecuted in this world for their righteousness, but blessed, most blessed, for theirs is the Kingdom of Heaven; they are the glorious company of "All Saints" whom the Church this day comemorates!

[1] All the *numbers* in the Apocalypse appear to be symbolic numbers, and are not to be taken literally. Twelve and its multiples indicate the Church; ten and its multiples symbolize infinity; four is the signature of Nature; and seven denotes the perfect things of God; the half of seven denotes His finite judgments.

In the COLLECT (from a Saxon prayer of the ninth century) the Church is called the household of God, as in Good Friday's Collect it is called His family. (Compare Gal. vi. 10 and Eph. ii. 19.) Our good works glorify God, and St. Peter urges this motive, "that men may by your good works which they shall behold glorify God in the day of visitation" (1 Pet. ii. 12). Every *crisis* of judgment or of mercy is a day of visitation.

And so speaks the last verse of to-day's EPISTLE (Phil. i. 3). St. Paul, writing from his Roman captivity to the Church which, ten years before, he and Silas had founded at Philippi (Acts xvi. 12), speaks thankfully of their growth in grace, confident that God Who had begun a good work in them would carry it on. "God is my record," he says, "how greatly I long after you all in the heart of Jesus Christ,"—his own heart being as it were in the heart of Christ; whatever Christ loved he loved. Of all St. Paul's Epistles this is perhaps the most affectionate. The kindness he had received while the guest of the good Lydia, and afterwards from the converted jailor, and the way in which these Philippians had just sent a contribution to his necessities at Rome by the hand of Epaphroditus, had made a deep impression on the Apostle.

The GOSPEL (Matt. xviii. 21) sets forth the duty of forgiveness in the parable of the Unmerciful Servant. St. Peter seemed to think that in forgiving his neighbour he surrendered something that he had a right to. This Christ reproves, showing him that he has in reality forfeited all "his rights" to God. We may not speak of anything as "ours," or "due to us." In the Lord's Prayer, rightly understood, we disclaim all such dues:—"Forgive us what we owe to Thee, as we hereby renounce all claim upon our fellow-men."

The COLLECT (590) addresses God as the Author of all godliness, for it is the Holy Spirit Who prompts all good thoughts. The "devout prayers" which we ask God to hear are not our own only, but those of the whole Church. It is a comfort, when we reflect on our own want of devotion, that our prayers are supported and supplemented by the more devout prayers of others in the Church.

The EPISTLE is again from St. Paul's Epistle to the Philippians (iii. 17). St. Paul exhorts them to make the Apostles their example rather than the false teachers. "Our conversation" is in heaven:—this word always means "manner of life" or "citizenship," in the New Testament:—we are citizens of that unseen world behind the veil, from which we expect our Lord once more to emerge at His Second Advent; and then He will change these bodies of our humiliation ("vile bodies" conveys a wrong notion), and transform them to resemble that *spiritual* body which He now wears.

The GOSPEL (Matt. xxii. 15) is a portion of that great controversy in the Temple which occupied the Tuesday of Holy Week. The Herodians were a political party, who, with king Herod at their head, paid court to the Romans: they thought that Christ's answer to their question about tribute, either way, must get Him into trouble:—if He said it was unlawful the Romans would be angry; if He said it was lawful, the Pharisees would take offence. Our Lord's divine wisdom baffled them, and gave His Church a principle of wide application. Christ means that our religious and political duties are not to be separated. Our allegiance to the powers ordained of God is part of our allegiance to God. Render to each what is due, and you will find there is no incompatibility.

The COLLECT is a prayer for *absolution*, and the word is explained by what follows. The principle of God's government is that we shall have liberty so long as we do not misuse it. When we sin, we forfeit our liberty; and God deals with us as *bondsmen* for our good. But if we turn to Him and pray to be delivered from our bonds, He is always willing to *absolve* us (or loosen our bonds), for our Saviour's sake.

The EPISTLE (Col. i. 3) is from another of the "Epistles of the imprisonment." It was written from Rome to the Church of Colossæ, a Phrygian city not far from Ephesus. From Col. ii. 1 it would appear that the Church had been founded not by St. Paul, but by Epaphras, probably acting with a commission from the Apostle. Misleading teachers had got among them, inculcating ascetic observances, and the reverence of angels. St. Paul begins this as he begins all his Epistles (except that to the Galatians) with words of hopeful thankfulness; and then goes on to pray for them that they may be filled with knowledge of God's will in all wisdom and spiritual understanding. Spiritual understanding was precisely what these superstitious Phrygians were deficient in.

The GOSPEL (Matt. ix. 18) tells us how Christ raised from death the daughter of the synagogue ruler, Jairus. On the way the poor woman with her disease of long standing came behind, with a strong faith that somehow she should be healed if she could only touch our Lord's garment. Christ from the first was conscious of her approach and of her firm though uneducated faith, and put forth His power to heal her. In the words He added, "Thy *faith* hath saved thee," He gently reproved her superstitious notion that it was the mere touch of the hem of His garment.

The COLLECT (590) is specially intended to prepare us for Advent; and this by stirring up our wills: there must be an energy of will in the Christian. One who has no will of his own can at best be but a poor Christian. The twice-repeated "plenteously" seems suggested by the Gospel. There we see the plenteousness of Christ's bounty; we pray that we may deserve it by a plentiful fruitfulness in well-doing.

The Scriptures appointed for the EPISTLE and GOSPEL have been used on this day (the Sunday immediately preceding Advent Sunday) ever since the time of Jerome. For the Epistle we have Jeremiah xxiii. 5. The prophet had been denouncing the Jewish priests as evil shepherds: with them he contrasts the Good Shepherd Who was to arise, a righteous Branch from the root of David, the Messiah to Whose Advent the Church is at this season looking forward.

The GOSPEL is the same as that read on the fourth Sunday of Lent (John vi. 5). It seems to have been selected for this day for the sake of its concluding words, "This is of a truth that prophet that should come into the world." The people were moved to think of the prophet like unto Moses, foretold in Deuteronomy, by the wondrous miracle they had just beheld—so like the miracle of Moses in the wilderness. Moses in the wilderness had fed the whole multitude of Israel with bread from heaven. So Christ had just been feeding the five thousand; and ever since that First Advent, Christ has been feeding His Church with the true bread from Heaven, even Himself Who on the cross became the life of the world. Most appropriate, too, at this close of the Christian year, is the lesson conveyed in our Lord's words, "Gather up the fragments that remain, that nothing be lost."

THE ARTICLES OF RELIGION.

LESSON I.

Introductory.

BY way of Preface to a Manual on the Thirty-nine Articles, it may be well to say something of the men who framed them and of their times.

The sixteenth century was an age of controversy all over Europe. For many previous centuries the Clergy and devout laity had only known the Holy Scriptures at second-hand. The knowledge of the original languages in which the inspired Books were written had been almost lost; the Bible was only known in the Latin or Vulgate version, and even of this many of the Clergy only knew such extracts as their books of devotion happened to contain. This being so, we can hardly be surprised that the great scholars who, towards the close of the fifteenth century, revived the study of Greek, and reopened the fountains of theology, discovered that the Church, both in doctrine and in practice, had wandered far away from the lines laid down by the Apostles and early Fathers.

It was with some shock to their inherited notions that men then learned that the worship of the blessed Virgin, which had come to occupy so large a space in their churches and in their ritual, had no authority whatever in Holy Scripture or in the writings of the early Fathers.

It was with no less shock that they discovered how utterly unlike to the Sacrament of the Lord's Supper, as instituted in the upper chamber, and described by St. Paul and Justin Martyr, was the "Sacrifice of the Mass," as performed daily by the priests.

It was with yet greater shock perhaps, as penetrating more deeply into the hopes and fears of individual Christians, that they found how opposed to the whole doctrine of man's justification was the elaborate system of penances and pardons on which the Church's discipline had come to be built up.

Lastly, it was with little or no shock, here in England, that men's belief in the Pope's pretensions was shaken; for against them the English Church had been always more or less protesting.

But whatever the shock, "the new learning" was abroad, and spreading irresistibly. Colet was lecturing at Oxford on St. Paul's Epistles, and his lecture-room was crowded; Latimer was preaching, as few but Latimer could preach, in St. Edward's Church at Cambridge; Erasmus, in his turret chamber at Queen's College, Cambridge, was preparing the first critical edition of the Greek Testament, while his witty pen, in the intervals of severer labour, was pouring ridicule on the dogmatic systems of the Schoolmen; better still, the newly-invented printing-press was rapidly multiplying Tindal and Coverdale's versions of the Bible in the people's own language.

But error of long standing cannot be uprooted without some loosening of the foundations of truth. And so it was in the sixteenth century. The master minds, which had drunk so deeply at the fountains of inspiration, and were so profoundly imbued with the learning of the Fathers of the Church, saw with dismay that

the popular mind, in its recoil from superstition, was drifting away into fanaticism.

The fanatical errors which the Reformation developed, and from which the Church in England suffered so grievously in the following century, were mainly fourfold.

There were the *Predestinarians*, who maintained that "the elect" could not sin, nor fall from grace; teaching also the horrible doctrine that a certain portion of mankind were doomed from all eternity to perdition.

There were the *Antinomians*, who believed that those who were "in a state of grace" were in no need of laws of any kind; and that, however much they might sin in their outward man, in their inner man they sinned not.

There were *Anabaptists*, who, besides their error about baptism, acknowledged no judge or magistrate, and denied the lawfulness of property, or of war, or of capital punishment.

There were the *Puritans*, refusing to acknowledge any rules of Church Government that could not be found laid down in the text of Holy Scripture.

Others, who were too sensible to fall into fanaticisms of this kind, began to exaggerate the trustworthiness of private judgment, and to undervalue the Church's authority in matters of faith. Hence arose grievous errors:—some denying that the Sacraments were means of grace; others disbelieving the Divinity of the Second and Third Persons of the Trinity, and limiting the benefits of Christ's coming to the knowledge He gave mankind of the true God.

Such were some of the evils inseparable from the crisis through which the English Church was passing.

Those whom God's Providence called to the helm in those troublous times, had to steer the ark of our English Church betwixt these opposite dangers. And they were men well fitted by their learning and moderation for the task.

"Cranmer had been a hard student,[1] and in the subjects of his study had kept pace with the times in which he lived. He began, where most scholars in those days ended, with Duns Scotus and the subtle doctors, a discipline which had at least the merit of making astute disputants; and as Bishop Berkeley said of academical learning in general, might serve even when forgotten, like a crop when ploughed under, to improve and enrich the soil. Escaped from the schools, he betook himself to the writings of Erasmus, for whom he seems to have entertained a strong personal regard, perhaps as being the author who first opened his eyes. Luther absorbed him in his turn; and now the controversy between that reformer and his opponents being serious, agitating matters no less than the fundamentals of the Christian faith, the appeal moreover being made to Scripture rightly interpreted, Cranmer set himself resolutely to the examination of the Word of God, that he might qualify himself for exercising a sound judgment on these high arguments; and of the patience, the learning, the discrimination, with which he did this, the Liturgy of our Church (were there no other) would be an everlasting monument."[2]

Cranmer's constant friend and counsellor in all his labours was Nicholas Ridley, whose profound knowledge, not only of Scripture, but of patristic theology,

[1] At Jesus College, Cambridge.
[2] Professor Blunt's *Sketch of the Reformation.*

made his assistance invaluable to the Archbishop. Professor Blunt gives a charming sketch of this holy man.

"Ridley was well born, coming of good stock in Northumberland; his reputation was great in Cambridge, where he was first a student and then the Master of Pembroke College. Henry promoted him to the See of Rochester; and Edward translated him to that of London. He was a man of vast reading, ready memory, wise of counsel, deep of wit, and very politic in all his proceedings. Though abundantly kind to his kinsfolk, he declared, even to his brother and sister, that doing evil they should look for nothing at his hand; such was his integrity: and when the mother of Bonner was his near neighbour at Fulham, he gave her a welcome to his table (an attention which was afterwards but ill returned by her son), assigning to her a chair of her own; so that even when the king's council dined with him, he did not suffer her to be removed, saying, 'By your Lordships' favour this place, by right of custom, is for my mother Bonner;' such was his tenderness. His life, which is probably a picture of that of the higher ecclesiastics of his time, was conducted with great regularity. Every morning, as soon as he had put on his clothes, he prayed in his chamber for half an hour; thence to business or to study till ten; after which he assembled his household for family prayers; dinner came next, which, with chess, engaged him for an hour; when, if there were no suitors, or matters to be transacted abroad, he returned to his study till five; evening prayers followed, then supper and his favourite chess; again his books till eleven o'clock, and so, his private devotions performed as in the morning, he ended his peaceful day."

The publications by which Cranmer and Ridley endeavoured to reinvigorate the faith of the English Church were mainly the following :—

Erasmus's *Paraphrase* of the New Testament, a copy of which, as well as of the Bible, was ordered to be set up in every parish church.

A volume of *Homilies*, twelve in number, of which those on "salvation" and on "faith and good works" were probably written by Cranmer himself; others, more strongly flavoured with controversy, by his chaplain Becon and the homely pen of Latimer (now Bishop of Worcester). Soon after this first Book of Homilies, there appeared (in 1548) *Cranmer's Catechism*, a translation of a Catechism of Luther's friend Justus Jonas; soon followed by the far more excellent Catechism, which was of genuine English growth, and which we still retain (with Bishop Overall's addition on the Sacraments) in our Prayer Book. This latter Catechism seems to have been the work of Nowell[1] or Poinet,[2] revised by Cranmer and Ridley. It was called in those days *Edward the Sixth's Catechism*. Then came, also in 1548, the *Office of the Communion*, carefully and reverently compiled from the Roman Missal. This, the most essential part of our Divine Service, was followed in the following year by other offices, making up what is called *The First Prayer Book of Edward VI.* (1549). The chief compilers were Cranmer, Ridley, and Goodrich, Bishop of Ely. Their object seems to have been to restore as far as possible the Liturgy of the Primitive Church, cutting out of the Breviary all that was unscriptural. Melanchthon and Bucer (the most learned of the

[1] Colet's successor in the Deanery of St. Paul's.

[2] Afterwards Bishop of Winchester.

Continental Reformers,—the latter Regius Professor of Divinity at Cambridge) had drawn up a very similar Liturgy for Hermann, Archbishop of Cologne; and from this some passages in our Prayer Book are borrowed, but the greater part is translated from the Liturgies of the fifth and sixth centuries, which Augustine brought with him into England in 597.

In 1552 the English Liturgy was republished, with some alterations made under the influence of the followers of Calvin, with whom Cranmer and Ridley had little sympathy. This was called the *Second Prayer Book of Edward the Sixth.*

In the same year (1552) appeared Cranmer's *Forty-two Articles.* It seems to have been the earnest wish of the wisest and best of the Reformers,—Melanchthon, Bucer, Cranmer and Ridley,—that the Church's Scriptural Faith should be embodied in a series of Articles which all the Reformed Churches should adopt. This appeared to be the more needful, because the Divines of the Church of Rome were occupied in drawing up a series of Articles at their Council of Trent, embodying, and actually incorporating with the Nicene Creed, all that was most unscriptural in their mediæval theology. In opposition to this Creed of Pope Pius IV., as it came to be called, the Lutheran Reformers framed their Confessions of Augsburg and Wirtemburg, which they hoped the English Church would adopt. But there were points on which the more Catholic Church of England differed from the Lutherans; and the English Divines preferred to draw up Articles of their own.

Cranmer's first draft was submitted to Sir William Cecil (Secretary of State) and Sir John Cheke (the King's tutor), and after careful revision by the Bishops,

was published by royal authority, to be subscribed by all the Clergy. At the beginning of Elizabeth's reign a further revision of the Articles was made by the Convocation of the Clergy under Archbishop Parker. Seven Articles were cancelled: those, namely, On Grace, On Blasphemy against the Holy Ghost, On the Obligation of the Moral Law, Against Millenarians, That the Resurrection is not past, That the Soul does not sleep, That all Men are not saved.

Four new Articles were added, namely, V. On the Holy Ghost; XII. On Good Works; XXIX. Of the wicked which eat not the Body of Christ; XXX. On Communion in both kinds.

Thus the number was reduced to thirty-nine. They were signed in Latin by the Bishop and Clergy in Convocation, and ratified by the Queen in 1562; in 1571 an English translation was made under Jewel's editorship, was signed by both Houses of Convocation, and again ratified by the Crown; and by an Act of Parliament in the same year all the Clergy were required to subscribe them.

When we examine this form of faith, so scriptural and so entirely in accord with the mind of the primitive Church, and reflect on the troublous times in which it was drawn up, we may well thank God for the wisdom and moderation of the men who had the courage to lay down so broadly and so simply the lines of doctrine on which they invited the nation to take its stand.

It need hardly be said how deeply the writer of this Manual is indebted to Bishop Harold Browne's invaluable work.

LESSON II.

Of the Three Persons of the Godhead.

ARTICLE I.

Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible.

And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Notes.—"**Without body, parts, or passions:**" —or, as the Latin may be rendered literally, "incorporeal, indivisible, incapable of suffering."

"**Person**" and "**substance**" differ in meaning:—A *person* is an individual moral agent to whom the words I, Thou, He, may be applied; *substance*, as here used, is the nature or essence whereof one or more persons subsist.

This Article sums up the teaching of Scripture about the Being of God:—

That He is One:—"Hear, O Israel; the Lord our God is one Lord" (Mark xii. 29).

That He is a Spirit:—"God is a Spirit," or rather "God is Spirit" (John iv. 24); and again, "Ye have neither heard His voice at any time, nor seen His shape" (v. 37). Therefore, whenever in the Old or New Testament we read of God appearing or speaking audibly to man, we must understand the Second Person of the Godhead placing Himself within the limitations of our world of sense, in order to make some revelation to man.

That God is the Creator and Preserver of the world of nature, and of the world of spirit:—"By Him were all things created that are in heaven and that are in earth, visible and invisible" (Col. i. 16).

That God has a threefold Personality:—"Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii. 14).

More shortly, this Article declares to us the UNITY and the PERSONALITY of God.

The errors which it condemns are:—

(1) The *Polytheism* of heathen nations, who, denying God's Unity, are without our sure confidence that right and good *must* ultimately prevail over wrong and evil, and that all things are so ordered as to work together for good; for were there more than one Divine Will, the issue must needs be doubtful.

(2) The *Deism* of a mere natural theology, which, conceding that a "first Cause" is necessary, and finding evidence of intelligent design in nature, falls short of any sure belief in God's Personality. A divine mind, with no divine heart (for justification of this word see Isa. lxiii.), is no such *Person* as a man can love or have recourse to trustfully in prayer.

(3) The *Pantheism* of modern dreamers, who confuse God and Nature, and utterly lose the idea of God's Personality. Their only idea of God is that universal spirit and life which they find pervading nature, manifesting itself in nature's incessant activities. Thus, God and Nature being the same, all that is *natural* is right ; and the scriptural idea of the guilt of sin is explained away, what we call sin being merely natural imperfection.

From such bewildering errors we turn with thankfulness to the clear teaching of Holy Scripture, summed up in this Article :—That there is One Supreme God of a threefold Personality ; that therefore we may love and adore our Heavenly Father, we may love and adore His Son our Redeemer, we may love and adore His Holy Spirit our Sanctifier, without losing our faith in God's Unity, inasmuch as these three distinct Persons are of one and the selfsame substance or essence.

ARTICLE II.

Of the Word, or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one

Christ, very God, and very Man; Who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

Notes.—**The Word,** the Son of God, is so called in the first chapter of St. John's Gospel, because as a *word* expresses *thought*, so the Son declares or reveals the mind of the Father: "No man hath seen God at any time; the only-begotten Son, Which is in the bosom of the Father, He hath declared Him" (i. 18).

Begotten. This word is used to express, not an event occurring at any particular time, but only the *relationship* of Son to Father, a relationship which (we are told) has subsisted between them "from everlasting."

Of one substance: of one and the selfsame essence, so that Father and Son are indivisibly united.

Took. This is an important word: the Divine Nature did not become human, but took to itself human nature from the blessed Virgin's substance.

Never to be divided. This again is most important: the Son did not lay aside the human nature which He had assumed when He returned to Heaven; but retains both natures distinct, yet inseparable, to all eternity.

Very God and very Man. "Very," as in the Nicene Creed, is an adjective meaning true or genuine.

This Article declares three doctrines:—

(1) The doctrine of the Divine Nature of the Son of God which He had before His Incarnation:—That He shared His Father's glory from all eternity, "the

glory that I had with Thee before the world was" (John xvii. 5). "Thou lovedst Me before the foundation of the world" (ver. 24); indeed, a plurality of Persons is implied in the phrase "God is love" (1 John iv. 8); it implies some one to love and be loved by, from all eternity. And that He is of the same essence as God, "the Word was with God, and the Word was God" (John i. 1); "Christ, Who is over all, God, Blessed for ever" (Rom. ix. 5); "Our God and Saviour, Jesus Christ" (2 Pet. i. 1, *Revised Version*).

(2) The doctrine of the Human Nature of Soul and Body which the Son of God took at His Incarnation, and will retain for ever. This Human Soul was not superseded by the Divine Spirit, as the Apollinarians said, nor altogether deified, as the Eutychians imagined; but is retained in all its distinctness and perfection: He abideth "a Priest for ever," Who can be "touched with the feeling of our infirmities" (Heb. vii. 17, iv. 15). Nor is it true that the Divine Nature merely entered into the human nature, as the *Nestorians* taught, as though a mere man had been born of Mary, the Second Person of the Trinity entering into the Man Jesus after His birth; for then Christ would have been in fact *two Persons*, one dwelling within the other. To preclude any such erroneous teaching, our Creed is careful to tell us that the Son of God was "conceived of the Virgin Mary"—the two Natures being combined from the moment of conception. "That which is conceived in her is of the Holy Ghost" (Matt. i. 20). "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). "The Word was made flesh" (John i. 14).

That he had a *human soul* is shown by His "increasing in wisdom" (Luke ii. 52); being humanly ignorant of some things (Mark xiii. 32), and liable to temptation (Matt. iv. 1; Heb. iv. 15); from His feeling sorrow and sympathy (Luke xix. 41; John xi. 35); from the separation of His soul and body at death, the Divine Nature remaining conjoined to each.

(3) The doctrine of Christ's propitiatory sufferings. Although the Divine Nature is incapable of suffering (see Art. I.), yet in His human nature He "truly suffered;" and that the purpose of this suffering was to "reconcile His Father to us." It may be regretted that the Scripture form of the phrase is not used, "reconcile us to His Father" (Eph. ii. 16; 2 Cor. v. 19): but in fact they are one and the same phrase in meaning: whereas there was enmity, there is now peace between God and man; sin had been the separation: by Christ's death the sin was taken out of the way. His sacrifice had this efficacy: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii. 5, and 1 Pet. ii. 24). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2). "He hath made Him to be sin[1] for us who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). So St. Cyprian: "Christ the Mediator between two, puts on man, that He may bring man to the Father. Christ would be what man is, that man might be what Christ is" (*de Idol. Vanitate*).

The error condemned in this Article is that of *So-*

[1] Augustine explains "sin" to mean *sin-offering*, as in Heb. ix. 28. In Lev. vi. 18 and many other places it is so translated.

cinianism or *Unitarianism*, which denies the Godhead of Christ, and the propitiatory benefits of His death.

ARTICLE III.

Of the going down of Christ into Hell.

As Christ died for us and was buried, so also is it to be believed, that He went down into Hell.

Note.—The word **Hell** has unfortunately two meanings in English, being used as a translation of the Greek word for the Place of Torment ("Gehenna"), and used also as a translation of another Greek word which means the Unseen World ("Hades"). In this Article, as in the Creed, it means of course "Hades," the unseen world.

That Christ's human Soul went into that unseen resting-place to which the souls of all men pass when separated from the body, is plain from His words to the robber upon the Cross, and seems to be implied also from St. Peter's application to His Resurrection of David's words, "Thou wilt not leave My Soul in Hell" (Ps. xvi. 8, and Acts ii. 27).

In Cranmer's first draft of the Articles, this Article went on to assert that in the interval between Christ's Death and Resurrection His Spirit went and preached to the spirits in prison, on the authority of St. Peter (1 Pet. iii. 20). But this quotation was wisely expunged by Convocation in 1562; probably because of the doubtfulness whether such was the real meaning of the very difficult passage in St. Peter. Pearson (on the Creed), and many other of our ablest divines,

understand St. Peter to mean that the Spirit of Christ (compare 1 Pet. i. 11) preached by the mouth of Noah to the men of that generation, whose spirits were, at the time when St. Peter was writing, "in prison," because they listened not to that preaching.[1]

That His soul during this interval did not ascend to His Father in Heaven seems to be implied by our Lord's words to Mary of Magdala, "Touch me not, for I am not yet ascended to My Father" (John xx. 17). And that there is some such intermediate resting-place as is implied in the word "Hades,"—or rather resting-*state*, for the word *place* cannot properly be applied to the disembodied spirit,—seems to be clear from the parable of Dives and Lazarus, and also from comparing together the scriptures which affirm that the soul continues to live after separation from the body (Rev. vi. 9; Luke xxiii. 43; Acts vii. 59; Matt. x. 28; Heb. xii. 23), with other Scriptures which declare no less plainly that we are not to receive our reward or admission into Heaven until the Day of Judgment (Luke xiv. 14; 2 Cor. iv. 14, v. 10; 2 Tim. iv. 8; 1 Pet. v. 4).

That in this intermediate state the souls of the blessed are "with Christ" is (thanks be to God for the revelation!) clear from St. Paul's words, "to depart and be with Christ" (Phil. i. 23); and again, "While we are at home in the body we are absent from the Lord," "willing rather to be absent from the body and to be present with the Lord" (2 Cor. v. 6–8); as well as from our Lord's words to the robber on the Cross, and St. Stephen's dying prayer, "Lord Jesus,

[1] See Leighton on St. Peter, and Hammond, both of whom take Pearson's view. St. Augustine also inclines to it. For the opposite view see Bp. Horsley's famous sermon on the text.

receive my spirit." Into this intermediate resting-place, whatever it be, Christ's Soul passed at the moment of its separation from the Body. It is of deep comfort to know that He thus shared completely the lot of man, and sanctified by His gracious presence the whole of that dark valley.

ARTICLE IV.

Of the Resurrection of Christ.

Christ did truly rise again from death; and took again His Body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith He ascended into Heaven, and there sitteth, until He return to judge all Men at the last day.

Notes.—**From death:** meaning His Body from the grave, and His soul from that intermediate resting-place called Paradise, or "Hell," that is, *Hades*. His Divine Nature had never quitted either soul or body; therefore it was that the Body had "seen no corruption."

With flesh, bones, etc. That the selfsame Body that was buried was raised is clear, for Scripture is most careful to assure us that the grave was seen to be empty. Moreover, when the disciples thought Him a Spirit, Christ replied, "Behold My hands and feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv. 39). And in the very moment of His Ascension we read that He was lifting up *His hands* in attitude of blessing (ver. 50). But that our Lord's Body,

though identically the same as that in which He had suffered—retaining the very nail-prints and spear-wound (John xx. 25)—was in some measure spiritualized, seems clear from the mysterious way in which He appeared in the midst of them in the upper chamber when all the doors were shut (John xx. 19–26); and that after the Ascension it was glorified is plain from very many Scriptures. St. Paul, when speaking of *our* resurrection body as a "spiritual body," evidently intends us to understand that such also was Christ's resurrection body, for he speaks of our "bearing the image of the heavenly" body of our Lord (1 Cor. xv. 49). And so again, he speaks of Christ changing "our vile body, that it may be made like unto His glorious Body" (Phil. iii. 21).

ARTICLE V.

Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

Notes.—Three truths are here asserted, the *Divinity*, *Personality*, and *Procession* of the Holy Ghost.

Very and eternal God. This is a distinct assertion of His Divinity. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16). St. Paul here declares that the fact of the Holy Spirit dwelling in us makes us the *temple of God:* and so St. Peter speaks of "lying to the Holy Ghost" and "lying unto God," as convertible

terms (Acts v. 3, 4). Our Lord's fearful denunciation of the sin of blaspheming the Holy Ghost (Matt. xii. 32) necessarily implies His Divinity. But some, admitting His Divinity, denied His *Personality;* thinking that by the word Spirit was meant an energy, power, or influence of God acting on the heart of man. Against this heresy the early Fathers showed that, in the baptismal formula given by Christ to His Apostles, the Holy Spirit is ranged co-ordinately with the First and Second Persons of the Trinity in a way that clearly implies that He is a Third Person. Moreover, our Lord (in John xiv. 26) calls Him a Paraclete (or Advocate or Comforter), Who should take His place, and be to His disciples what He had been, speaking of Him as "another Comforter" (ver. 16), and applying to Him the personal pronoun "*He*,"—"when He is come," "He shall teach you," "He shall testify," "He shall lead you." So St. Paul speaks of Him as interceding with the Father (Rom. viii. 26), and being grieved (Eph. iv. 30).

The Council of Constantinople (381), in order to define His nature, asserted that He was of the same *substance* or *essence* as the Father and the Son, to be worshipped no less than they; and, in order to distinguish Him as an individual Person, the Fathers of that Council selected, from among His attributes mentioned in Scripture, the attribute of *procession* (John xv. 26) as specially characteristic of the Spirit. The Creed of Nicæa had ended with the words "I believe in the Holy Ghost." The Council of Constantinople added, "The Lord and the Lifegiver, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets." The words "Who proceedeth

from the Father," were simply adopted from our Lord's words in John xv. 26. A controversy afterwards arose between the Eastern and Western Church, whether the Holy Ghost could be said to proceed from the Son as well as from the Father. The Western or Latin Church said Yes, because Christ said in that same verse "Whom I will send;" and because He is called "the Spirit of Christ" (1 Pet. i. 11); and went so far as to add the word *Filioque* (and from the Son) to their copies of the Creed. The Greek Church said this was heresy, both because it was done without the authority of a General Council, and because *mission* did not involve *procession*. The controversy was carried on with strange pertinacity and vehemence, and ended very sadly in a schism between the two Churches (eleventh century) which has never been healed.

The importance of the doctrine of the Procession lies in this, that it distinguishes His Personality from that of the Son, Who is "generated." Thus, by the Creed of Constantinople, the doctrine of the Trinity was completed.

All the Three Persons are of one and the same Divine Essence or Substance, but each has His special characteristic.

The Divine Essence with the attribute of *self-existence* is our idea of the First Person;

The Divine Essence with the attribute of *Sonship* or *generation* is our idea of the Second Person;

The Divine Essence with the attribute of *Procession* is our idea of the Third Person.

LESSON III.

Of the Bible and the Creeds.

ARTICLE VI.

Of the Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.

In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Then follow the Names and Number of the Canonical Books of the Old Testament.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.

Then follow the names of the fourteen uncanonical Books.

All the Books of the New Testament, as

they are commonly received, we do receive, and account them for Canonical.

Notes.—**Necessary to Salvation** :—necessary to enable us to fulfil our part in the Christian Covenant.

Canonical. The word Canon signifies a rule or standard by which other things are to be measured or judged. Hence Canonical, as applied to Books, means authoritative as a standard of Divine truth.

Hierome, the old English form of Hieronymus, more commonly called Jerome. He was born at Stridon in Dalmatia, about A.D. 331, some say 341, certainly some years before Chrysostom and Augustine. He was educated and converted to Christianity at Rome, and became the intimate friend and adviser of Pope Damasus. Being of a severe ascetic turn of mind, he withdrew from the society of men and lived as a monk at Bethlehem, employing himself in learning Hebrew and re-translating the Scriptures into Latin. This attempt to supersede the old imperfect Latin version of the Septuagint by a fresh version from the original Hebrew, was denounced by many as impious ; but Jerome's version came gradually to be adopted by the Church, and is the foundation of the *Vulgate*,—the Latin Bible approved by the Roman Church ;—only with this important difference, that whereas St. Jerome carefully distinguished the *uncanonical* from the *canonical* Scriptures, the Council of Trent abolished the distinction. The English Church (as is seen in this Article) adheres to the judgment of St. Jerome.

Two things are insisted on in this Article :—

(1) The sufficiency of Scripture without tradition ; (2) the difference between the canonical and uncanonical Scriptures.

I. Six years before the first publication of these Articles (in 1546) the Council of Trent had decreed that Holy Scripture does *not* contain all that is necessary for faith and morals, but that there is also need of an unwritten traditional doctrine, which the Church is bound to regard with the same piety and reverence with which she receives the Holy Scriptures. The Church of England framed this Article to repudiate such a doctrine.

It is perfectly true that Christ said He had many things to say to His Apostles which they could not then bear (John xvi. 12), and that after His resurrection He spake many things pertaining to the Kingdom of God which are not recorded in Holy Scripture (Acts i. 3), and that St. Paul told his converts to hold fast the *traditions* which they had been taught, whether by word of mouth or by epistle (2 Thess. ii. 15). But we have indications that the Apostles, mistrusting such unwritten tradition, of set purpose committed to writing ere they died all that they deemed essential. St. Peter pleads as his reason for writing his Second Epistle his anxiety that they should be able, after his decease, to have these things always in remembrance (2 Pet. i. 15). St. John concludes his Gospel with the words, "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John xx. 31). He confessed that there were many other things which Jesus did which he had not recorded (xxi. 25), but he clearly considered that what he had *written* was sufficient for belief that Jesus is the Christ, the Son of God, and for "life through His Name;"—the "sufficiency of Holy Scripture for salvation" could hardly be better expressed. St. Luke confesses that

many accounts of our Lord's ministry were current but he desired to commit an authentic one to writing that Theophilus might "know the *certainty* of those things wherein he had been catechetically instructed" (Luke i. 1–4). He could not have stated more clearly our Church's opinion that written records are better than oral tradition. The value of a *written* Bible to the Jews is frequently insisted on: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (John v. 39); "Ye do err, not knowing the Scriptures" (Matt. xxii. 29); the chief advantage of the Jews was that to them were committed the oracles of God (Rom. iii. 1, 2); the Holy Scriptures are spoken of as able to make a man wise unto salvation, and again, as given by inspiration of God, that the man of God may be perfect, *thoroughly furnished* unto all good works (2 Tim. iii. 15-17). *Tradition*, on the other hand, is spoken of more than once as liable to mislead:—"Why do ye transgress the commandment of God by your tradition?" "In vain do they worship Me, teaching for doctrines the commandments of men" (Matt. xv. 3, 9), "making the Word of God of none effect through your tradition" (Mark vii. 13).

No doubt a saying of Christ or of His Apostles handed down by oral tradition, if we could be assured that it was correctly handed down, would be as valuable as a written saying. But we have no such assurance, and can have none. Whereas, in the Vatican or Sinaitic Manuscript, we have a security that the New Testament which we are now reading was word for word the same as the New Testament which the Christians of the fifth century were reading. Any tampering with the text, if such there were, would be

immediately revealed by the microscope. When we appeal to what is written in a book accessible to all, we know what we are about. Whereas, if we refer men to an oral tradition, they ask us where they are to find it, and we have no definite reply. "In the writings of the Fathers" would be a bewildering answer to most; "In the living voice of the Church" would be still less definite. Whereas, even in those early centuries, when tradition might be thought a far more trustworthy guide than now, the Christian Churches seem to have agreed with one consent in all their Councils to bring all matters of faith and morals to the test of God's Word written.

Athanasius, in the fourth century, begins his discourse against the Gentiles by laying down this broad principle: "The holy and inspired Scriptures are sufficient in themselves for the declaration of the truth;" again, in his 39th Festal Epistle, he writes: "These" (the Books of the Old and New Testament, which he has been enumerating) "are the fountains of salvation; so that he who is athirst may be satiated with the oracles therein contained. In this alone is the doctrine of our religion set forth. Let no one add thereto or take therefrom." Then he goes on to distinguish the *uncanonical* books as of lower value, though profitable for instruction—just as St. Jerome does in the passages above quoted.

Thus it clearly appears that our English Church is abundantly warranted in asserting that all that is necessary for salvation may be found in Holy Scripture, without any addition thereto from tradition. The great value of *tradition*, as we proceed to show, is in determining what is Scripture.

II. We now come to the second point insisted on in this Article: that our Church receives certain specified Books as *canonical*, that is, inspired and authoritative in matters of doctrine. And here we find at once a most interesting illustration of that principle of the *appeal to antiquity* which, we have seen, our Church recognizes.

On what grounds does our Church venture to make this distinction between *canonical* and *uncanonical* Books? On the ground that certain Books of both Old and New Testament have our Lord's sanction, and others have not. And how can it be ascertained what books have, and what books have not, this sanction? By an appeal to antiquity.

This needs further explanation. And *first*, What do we mean by saying that certain Books of the Old and New Testament have our Lord's sanction?

We mean this, that we find our Lord and His Apostles very evidently accepting a certain number of Books called "the Scriptures," or called otherwise by a threefold designation, "The Law, the Psalms, and the Prophets," as of divine authority. So much for the *Old* Testament. And for the *New* Testament, we find our Lord no less distinctly giving His sanction and authority to a certain group of men called Apostles to record His own ministry and doctrine for the instruction of His Church.

It may suffice to indicate very briefly that this is so.

First,—for the *Old* Testament, we find that Christ and His Apostles were accustomed to refer to certain received Scriptures already written as of Divine authority:—

"Beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things

concerning Himself." "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me" (Luke xxiv. 27, 44).

"They have Moses and the Prophets; let them hear them" (Luke xvi. 29).

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me" (John v. 39).

"The Scriptures must be fulfilled" (Mark xiv. 49).

St. Paul calls them "The oracles of God" (Rom. iii. 2); and speaks of "the Holy Scriptures" as "able to make" Timothy "wise unto salvation;" for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 15, 16).

Thus clearly is a certain collection of *Old* Testament Scriptures recognized by our Lord and His Apostles as of divine authority.

And now for the authority of what the Apostles wrote, *i.e.* of the *New* Testament. *Inspiration* for this purpose is clearly *promised* to them, *and claimed by them:* "The Comforter Which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth, and show you things to come" (John xiv. 25; xvi. 13). "It is not ye that speak, but the Holy Ghost" (Mark xiii. 11). Accordingly the Apostles claim that the deep things of God are revealed to them by His Spirit; that they speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth (1 Cor. ii. 10, 13); that the mystery of Christ, which in other ages was not

made known to the sons of men, was now revealed to the Apostles and Prophets by the Spirit (Eph. iii. 4, 5).

So much for the Divine sanction being accorded to a certain collection of Old Testament Scriptures which were already written, and to a certain collection of New Testament Scriptures which were to be written.

But how do we know that the collection of Scriptures, Old and New, which we now authorize, is identically the same as the collection, Old and New, thus stamped with Divine authority? This brings us to the appeal to antiquity and tradition.

First, as regards the Old Testament:—Was the collection to which our Lord referred the same as the collection given in our English Bible?

The collection, as given in our English Bible, is the collection given by St. Jerome, and *not* the collection authorized by the Council of Carthage (A.D. 397).

The Church of Carthage preferred to receive *all* the Books found in the Greek Bible of the Septuagint, in number about twenty-eight, what we call the Apocryphal[1] books being included. But Jerome said they were wrong, and that the Hebrew Canon only contained twenty-two Books, excluding the Apocrypha.

St. Jerome gives us his list of twenty-two, and it agrees with ours,—Judges and Ruth are reckoned as one book; so are the two Books of Samuel, the two of Kings, the two of Chronicles; so also are Ezra and Nehemiah; Jeremiah's Prophecies and Lamentations; and the Minor Prophets. Thus our thirty-nine are

[1] How these later Greek books of the Jews came to be called by the name Apocrypha (*hidden* or *secret*) is not clear.

in his list reduced to twenty-two,—the number of the letters in the Hebrew alphabet.

The question then arises, Which was right, the provincial Council of Carthage, whose list (including the Apocrypha) was adopted by the Church of Rome at the Council of Trent,—or St. Jerome, whose list, excluding the Apocrypha, is adopted by the English Church?

We think we have good reason to believe that St. Jerome's list was the list adopted by the Jews at the time of our Lord's ministry. And our reason is this. We can trace St. Jerome's list—nearly always divided into Law, Psalms, and Prophets—backwards up to the time of the Apostles. Ruffinus gives it in the year 398, Gregory of Nazianzum gives it, 376, so does the Council of Laodicea, 364, so do Cyril of Jerusalem, Hilary of Poictiers, Athanasius, 340–360; Melito[1] (160) went to Palestine on purpose to ascertain what books were reckoned as canonical by the Jews, and gives the same list as Jerome. Josephus, who was born only a few years after the Crucifixion, though he gives no list, speaks of the Books being in number twenty-two (Jerome's number) and in three classes, the Law, the Prophets, and Hagiographa. Philo, contemporary with the Apostles, gives the same threefold classification, and, as we have seen from the 24th chapter of St. Luke, our Lord spoke of the Scriptures under the very same threefold classification also. One more conclusive reason may be given :—We have the Targums or Jewish Paraphrases, written about the time of the Apostles or before, of all the Books of our Old Testament, Targums of the Law, Targums of the Prophets, Targums of the Chebuthim or Hagio-

[1] Euseb., *Ecc. Hist.* iv. 26.

grapha,—but *none of the Apocrypha.* And, lastly, our Lord and His Apostles make 283 quotations from the Old Testament, and not one of these is from the Apocrypha. Whereas, of the Books which we hold to be canonical, there are only six which are not quoted.[1] On this evidence, our Church asserts with some confidence that the Old Testament as we have it was the Old Testament sanctioned by our Lord and His Apostles, exclusive of the Apocrypha.

As regards the Canon of the *New Testament* there is no difference between the Anglican and any other branch of the Catholic Church. But the reasons for which we hold these twenty-seven Books to be canonical are not quite the same as those assigned by the Church of Rome. The Church of Rome receives them on the simple authority of a decree of a Council,[2] believing that the Church is not only "a witness and a keeper,"[3] but also an infallible *judge* of Holy Writ.

The English Church believes these twenty-seven Books to have Divine authority—

First, because it is abundantly evident, from the New Testament itself, that a certain group of Apostolic men had a special gift of inspiration; and,

Secondly, because the concurrent testimony of the early Church proves that these twenty-seven Books were written by that group of Apostolic men.

Thus our confidence in their Divine authority rests partly on internal evidence and partly on tradition. Thus our appeal is not to the *sanction*, but rather to the *witness* of the Church. If we have sufficient wit-

[1] Judges, Ezra, Nehemiah, Esther, Ecclesiastes, Canticles, are not quoted in the N. T.

[2] The Council of African Bishops at Carthage, A.D. 397, at which St. Augustine was present.

[3] Art. XX.

ness that the Books are genuine,—written, as they profess to be, by Apostolical men,—then we have Christ's own sanction for their Divine authority. It is quite unnecessary here to give the early Church's testimony to the genuineness of these Books of the New Testament : it consists of four kinds :—

1. Manuscripts, as old as the fifth and even fourth centuries.
2. Versions in various languages, the Syriac being made as early as the second century.
3. Catalogues given by the writers already named on page 389 and others, the oldest being that of Papias (A.D. 140–150), and of the Muratorian fragment (A.D. 170 ?).
4. Quotations, which are so abundant in the writers of the second, third, fourth, and fifth centuries, that almost the whole of our New Testament might be complied from them.

Such are the grounds on which the several Books of our Bible are received by the English Church as canonical, and distinguished from those which we hold to be uncanonical.

LESSON IV.

Of the Bible and the Creeds

(Continued).

ARTICLE VII.

Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, Who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Notes.—The Article declares two things :—(1) That eternal life is offered to mankind *in the Old* as well as in the New Testament through Jesus Christ, and that the Fathers looked for a world to come : and (2) that the *civil* and *ceremonial* part of the Mosaic Law is abrogated, while the *moral* part is still binding.

I. Some (like Bishop Warburton), noticing the absence of any appeal to future rewards or punishments in the Law of Moses, have argued that a knowledge of the world to come was withheld from God's ancient people. Those who draw this inference misunderstand the intention of the Law of Moses. It was not intended to give the people a *religion.* They had a religion already. St. Paul, in his Epistle to the Galatians, makes this quite clear, saying that the Law was a something *superadded* to a previously existing religion (iii. 19). What was this previously existing religion? It was the Promise made to Abraham. And what was this Promise? It was the promise of a Seed in Whom all the nations of the earth should be blessed (iii. 17). Abraham and all the Patriarchs clearly looked forward to enjoying *in their own persons* the fulfilment of this future blessedness. Abraham rejoiced to think that he should see the Messiah's day (John viii. 56); he had so intense a faith that the covenant God had made with him was an *everlasting* covenant (Gen. xvii. 7), and that *death* could not frustrate it, that he hesitated not to slay his son, feeling sure death was not the end of life. So Jacob on the very point of death, amid all his dark forebodings about his sons, breaks forth into thankfulness that at last he was on the point of attaining *the salvation* which God had promised him ("I have waited for

Thy salvation, O Lord," Gen. xlix. 18). So (as our Lord pointed out to the Sadducees in Luke xx. 37), long after Abraham, Isaac, and Jacob were dead, God continued to call Himself *their* God, showing that they were still in covenant with Him,—living therefore in another world. If any doubt about the patriarchs' belief in a future state were left, the eleventh chapter of Hebrews would entirely remove it:—"These all died in faith, not having" (in this life) "received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God" (our Lord's argument in Luke xx. 37). And that their hope of this everlasting life was based on Christ, that is, on the promised Messiah, is plain from the way in which they treasured the promise made to Abraham, renewed to David in Nathan's great prophecy (2 Sam. vii. 12–14), and reappearing continually in the Psalms and Prophets. The hope of this Messiah was the national hope. And although it would be too much to affirm that the people generally, before their return from Captivity, embraced the hope of a resurrection to life when their Messiah should appear, yet clearly holy men here and there among them, patriarchs or prophets ("the old Fathers" of this Article), were inspired with this belief; and in the time of the Maccabees it had become the popular creed.

We too, in the light of the New Testament, see and understand that in their whole sacrificial system they were (perhaps unconsciously) pleading the One great

Sacrifice which in the fulness of time was to be accomplished. The language of this first part of the Article is, therefore, fully warranted by Scripture.

II. This second part of the Article is twofold.

(1) The *ceremonial* and *civil* laws of the Old Testament are not binding on us. As to the first, St. Paul distinctly condemns those who wished to enforce the Jewish ceremonial on Gentile Christians (Gal. iv. 9, 10; v. 2): and the Epistle to the Hebrews says plainly that the New Covenant *superseded* the Old Covenant, the old being "ready to vanish away" when the new came (viii. 13). As to the second, the *civil* polity of the Jews was clearly not meant to be the model for all nations. Holy Scripture imposes no particular polity, ecclesiastical or civil, on nations. Hooker, in his Third Book, shows that God's Word *written* is perfect for its purpose, which is the revelation of all that is necessary for man's salvation; but leaves other matters to be determined by that Word *unwritten*, which "lighteth every man that cometh into the world."

(2) The moral part of the Mosaic Law is still in force, being based on those principles of justice and truth which are eternal. "The *righteousness* of the Law is fulfilled in us who walk not after the flesh, but after the spirit" (Rom. viii. 4). So far from abrogating the moral commandments of God, Christ made them more stringent in His Sermon on the Mount. Speaking of this portion of the Law He said, "I am not come to destroy, but to fulfil" (that is, complete or perfect) "the Law" (Matt. v. 17).

This latter part of the Article is, therefore, as fully justified by Scripture as the former part.

ARTICLE VIII.

Of the Three Creeds.

The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

Notes.—**Nicene Creed.** So called, because it was drawn up, so far as the words "And I believe in the Holy Ghost," at the Council of Nicæa, A.D. 325. The latter words, "The Lord and Giver of life," to the end, were added at the time of, if not by, the Council of Constantinople, A.D. 381,—a Council summoned to condemn *Macedonius* and his followers, who denied the Deity of the Holy Spirit.

Athanasius's Creed. So called, because it sets forth the great doctrine of which St. Athanasius was the resolute defender. But the Creed was clearly drawn up, not by a Greek, but by a Latin Father; nor can it have been composed earlier than the fifth century. Waterland ascribed it to Hilary of Arles, A.D. 420–450. Others maintain that its date is later. Whoever the author was, it is evident that he compiled it from the writings of St. Augustine; for in St. Augustine almost every one of its phrases may be found. For a thousand years the Western Church has accepted it as truly and accurately setting forth the Catholic Faith as maintained by the great Fathers of the fourth and fifth centuries. In those centuries the verities of our Lord's Divinity and Incarnation

were in question. And the Church was obliged in reply to define with greater precision than formerly these fundamental doctrines of her faith. That these definitions "may be proved by most certain warrants of Holy Scripture" will be clear to any candid reader of St. Augustine's *Manual* or his books *on the Trinity.*

In a commentary on this Creed, of the seventh century, in the library of Troyes,[1] we read, "It may be well to explain what is meant by that *Faith* which saves us from 'perishing everlastingly;' it is not that mere belief which devils have and tremble, but rather that 'faith working by love,' of which our Lord saith, 'If a man love Me, he keepeth My words.'"

The Apostles' Creed has been spoken of in former Manuals. The eighth Article, in accordance with the principle laid down in the sixth, rests our Church's acceptance of these Creeds on their being warranted by Scripture.

This point—the authority of the Church's Creeds—needs further enlargement, for it is often misunderstood. We do not claim for the Creeds that they are inspired documents. But we claim this for them:—that they stand in the same relation to the facts of Revelation in which Kepler's Laws of Motion, or Newton's Principia, stand to the facts of nature. They have been arrived at by an inductive process of reasoning, as vigorous and scientific as that by which the principles of mechanics or of astronomy have been arrived at.

The great scientific theologians of the third and fourth centuries were students of Revelation as conscientious and profound as the great natural philo-

[1] See Mr. Ommanney's *Early History of the Athanasian Creed.*

sophers of the seventeenth and eighteenth centuries were of Nature. Just as Bacon, Kepler, Descartes, Leibnitz, Newton, had before them facts of nature, classified those facts, induced upon them certain general ideas, which seemed to explain them, and so by a process of careful verification arrived at the laws of nature :—even so Athanasius, the two Gregories, Jerome, Augustine, and the other great theologians of the fourth and fifth centuries, had before them the facts of Revelation, carefully compared those facts, induced upon them certain general ideas which seemed to harmonize them, and so by a no less strictly inductive process arrived at the doctrines of theology; and these doctrines of theology, which find expression in the Athanasian Creed, for instance, have been continually verified by succeeding ages, and have been found to explain the facts of Revelation so perfectly and satisfactorily, that they have come to be accepted by the whole Church with a confidence as justifiable as that with which astronomers accept the principles of Newton.

The doctrines of the Trinity and the Atonement are not to be found written down in express terms in the records of Revelation, any more than are the laws of motion or gravitation to be found imprinted on the face of nature; but they are no less certain, and have been arrived at by a process of inductive reasoning no less rigorously scientific.

This, and no less than this, is asserted in this Article, when it declares that the Creeds "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

For proofs of this see Lessons i., xii., xiii., xix.

LESSON V.

Of Sin and the Pardon of Sin.

ARTICLE IX.

Of Original or Birth-sin.

ORIGINAL Sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.

And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that

concupiscence and lust hath of itself the nature of sin.

Notes.—"**The Pelagians.**" In the beginning of the fifth century, before the death of Augustine, a British monk, called Pelagius (Morgan in Welsh?), residing at Rome, and afterwards in Palestine, was condemned at a Council at Carthage (A.D. 412) for explaining away original sin, saying that it only meant sinning after similitude of Adam's sin; and that, until they so sin, infants are in the same state in which Adam was before his fall.

"**Original Sin**" is here defined to be "the fault and corruption of the nature" of every descendant of Adam, naturally born into the world. The words "*naturally* ingendered" are carefully added to show that our Lord, though according to the flesh a descendant of Adam, was nevertheless free from this hereditary taint of sin, being *supernaturally* born into the world.

God's wrath and damnation. The word damnation here (as in Rom. iii. 8 and 1 Cor. xi. 29) means condemnation,—"deserves to be condemned by God."

Them that are regenerated. In the Latin, "born again," a phrase used by the Reformers as equivalent to *baptized.*

"**Yet the Apostle doth confess.**" The allusion seems to be to Rom. vii. 7, where the Apostle instances lust (or concupiscence) as an obvious *sin* which he would not have known but for the law: thus confessing that it had the nature of sin, although he begins the next chapter by asserting that "there is no condemnation for them which are in Christ Jesus."

This Article was written before the unprofitable controversy between the Calvinists and Arminians.

There is, therefore, no allusion in it to the Calvinistic notion of original sin, that it is the *imputation* of Adam's guilt to all his posterity.

To this scholastic idea of an imputation of Adam's guilt the Calvinists added the doctrine of a corruption of human nature so entire that not a spark of natural goodness was left.

The view of original sin set forth in this Article is a far simpler one. It is, (1) That we all bring into the world a nature inclined to evil, and "very far removed" from the original righteousness of our first parents. (2) That this sinfulness of our nature deserves the wrath of God. (3) That the effect of Baptism is to remove God's condemnation, but not to remove the hereditary infection of nature.

The Article was doubtless directed mainly against the Anabaptists, who had lately revived the old Pelagian heresy, denying the corruption of human nature, and saying that children had no stain of sin until they began to imitate Adam's sin, and therefore no need of Baptism till then.

The first draft of the Article in 1552 began thus: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, which also the Anabaptists do now-a-days renew."

Socinians likewise deny the corruption of human nature, and (therefore) the necessity of Infant Baptism.

But that we do come into the world with a natural tendency to sin is the sad experience of every one who has really examined his own heart, or studied carefully that of children. The Psalmist was convinced of it, confessing that he was "shapen in iniquity, and in sin did his mother conceive him" (Psa. li. 5). God declared that the "imagination of man's heart was

evil from his youth" (Gen. viii. 21); our Lord said clearly, "There is none good but One, that is God" (Matt. xix. 17); and that none could "enter the kingdom of God unless he were born again" (John iii. 3). St. Paul affirmed that "all have sinned and come short of the glory of God" (Rom. iii. 23), adding, "I know that in me, that is, in my flesh" (meaning *my unregenerate self*), "dwelleth no good thing" (vii. 18).

That St. Paul did not mean merely that all are "under sin," because all have followed Adam's sinful example, is clear from what he says elsewhere, that (because of this sin) "death reigned from Adam to Moses, even over them that had not sinned *after the similitude of* Adam's transgression" (v. 14).

This passage, showing thus clearly that he was not merely speaking of a following of Adam's example, shows also that he was not speaking of an imputed sinfulness; for he is speaking of the sin which reigned between Adam and Moses, when there was no law, and "sin" (he says) "is not imputed where there is no law."

What then is this universal sinfulness of which St. Paul is speaking (in this fifth chapter of Romans), if it be neither imputed, nor yet necessarily actual?

It is precisely what is meant by original sin in this Article,—that natural tendency to evil, displeasing to God, which we all inherit from Adam. The plain truth is (though neither the Socinian nor the Pantheist will allow it), we belong to a degenerate, fallen race, and are under God's displeasure, until He takes us back into His favour in Holy Baptism. Baptism restores us to His favour, and so gives us the grace to overcome, though it removes not, the hereditary tendency to evil.

ARTICLE X.

Of Free Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Notes.—**The condition of man.** A condition of slavery; for our Lord declares that whosoever committeth sin is the servant (or slave) of sin (John viii. 34), and St. Paul contrasts the bondage of our corrupt nature with the glorious freedom of the regenerate (Rom. viii. 21); saying in that same chapter (ver. 8) that "they that are in the flesh" (still in their unregenerate nature) "cannot please God."

"Without the grace of God." The Holy Spirit being the most excellent Gift of God, and freely given, is by way of eminence called Grace.

Preventing—Co-operating. The Holy Spirit must come first to give us the will, and must continue to come in order to strengthen our effort; as St. Paul declares that "He worketh in us both to *will* and to do of His good pleasure" (Phil. ii. 13). The force of the word *prevent*, is that the very first desire to turn to God must come from God. The force of the phrase

"Co-operating with us"—working not merely *in us* (as the Calvinists wished to translate it), but *with us*—is, that our better self, being revived by the preventing grace, is strengthened, not superseded, by the co-operating grace.

The question how far man's will is free has been much discussed in the Church. Augustine, Thomas Aquinas and the Dominicans, the Calvinists and the Jansenists, are on one side, disposed to ascribe all to grace: on the other side are, Pelagius, Duns Scotus and the Franciscans, the Arminians and the Jesuits, saying that man is perfectly free to turn to or from God. Our Article steers a middle course between the two extremes; and so does Holy Scripture, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 13).

ARTICLE XI.

Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Notes.—**We are accounted righteous.** This phrase is clearly intended to be our Church's definition of Justification. This is important; the Council of Trent said that "to justify" meant not to account

righteous, but to *make* righteous (by infusion of holiness). That the corresponding Hebrew and Greek words are in the Bible used in the sense of *declaring righteous* as opposed to condemnation, seems clear from such passages as the following:—"He that justifieth the wicked, and he that condemneth the just, even they both are abomination unto the Lord" (Prov. xvii. 15). "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37). "Wisdom is justified of her children" (Luke vii. 35). "All the people justified God" (Luke vii. 29). He (Christ) "was justified in the spirit" (1 Tim. iii. 16). Thus, as applied to man, the word comes to mean that state of remission of sins into which we are baptized: for fallen man can only be declared righteous by a remission of sins. That St. Paul in his great argument also uses the word in this sense, seems clear from the following passage, where justification must be understood as equivalent to the "remission of sins:"—"Being justified freely by His grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, His righteousness; that He might be just, and the justifier of Him that believeth in Jesus" (Rom. iii. 24–26). Again, in Titus iii. 5–7, justification is clearly used to describe the state into which a man is baptized: "He saved us by the washing of regeneration; . . . that, being justified by His grace, we should be made heirs. . . ." In Rom. v. 18 and viii. 33, it is clearly opposed to condemnation: "By the offence of one (judgment came) upon all men to condemnation; even so by the right-

eousness of One (the free gift came) upon all men unto justification of life." Here it cannot mean infused righteousness, for if so, condemnation must mean "infused sinfulness," which would be shocking, for both are spoken of as proceeding from God! Therefore the Church of England keeps the idea of justification quite distinct from that of sanctification, though the two go necessarily together.

Justified by faith only. If we are admitted into this state of justification at our Baptism, and if this be true as our Church teaches in the case of Infant Baptism, then what does our Church mean by the phrase "justified by faith only"? Clearly it means that for our justification, *i.e.* for the remission of our sins, *whether in Baptism or afterwards*, we must *trust* to God's mercy in Christ, and to that only, renouncing all idea of *merit* on our part. This is the teaching of the Homily "on the Salvation of all mankind," to which this Article refers us. Justification is a matter, not of *merit*, but of *faith*, *i.e.* we *trust to Christ* for it. And this faith or trust is not mere *belief* (*fides informis*), but rather a sense of trustfulness, carrying with it essentially the idea of loving dependence on God (*fides formata*). If St. Paul, when insisting on the doctrine of justification by faith in his Epistle to the Romans, meant the former kind of faith, then St. Paul and St. James are opposed in doctrine; but if St. Paul meant the latter ("faith working by love," Gal. v. 6, *living*, operative faith), then St. Paul and St. James are in no way contradictory, for St. James is clearly denying the sufficiency of faith in that other sense—mere belief,—consent of the mind, without any fruitfulness.

That St. Paul and St. James are really in perfect

agreement seems clear from the fact that both point to Abraham, as showing forth that virtue on which justification depends. "A living faith" is St. Paul's phrase; "faith made perfect by works" is St. James's phrase; clearly they both mean the same thing. And *this* is the meaning of faith in this Article.

The Article is intended to condemn all self-justifying claims. Justification is a state of pardon and acceptance, bestowed upon us freely for Christ's sake, by the mercy of God. It is given to us in Baptism. By faith —living, active faith, belief influencing conduct—we embrace it in after life; if we lose this faith we forfeit it: the fruits of faith, *i.e.* holiness of life, will be the criterion at the last day whether we have, or have not, forfeited the justification which Christ has obtained for us. As Bishop Harold Browne tersely puts it:— "The meritorious cause of our salvation is Christ's atonement; the instrument by which we are brought into covenant with God is baptism; the means whereby our state of acceptance is maintained is faith; but the criterion by which our final state may be determined will be works."

LESSON VI.

Of Sin and the Pardon of Sin

(Continued).

ARTICLE XII.

Of Good Works.

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

Notes.—**Follow after justification.** The word "follow" is intended to be emphatic. St. Augustine and Luther denied that good works could precede justification. "Good works," Augustine taught, "follow upon justification, and do not precede in order to justification" (*De Fide et Operibus*, c. 14). This will appear in the next article.

Cannot put away our sins. They are in no sense meritorious. "We are unprofitable servants, we have done that which was our duty to do" (Luke xvii.

10). "If we say that we have no sin, we deceive ourselves" (1 John i. 8).

Pleasing and acceptable to God in Christ: not meritorious in themselves, but nevertheless pleasing to God *in Christ*. Pleasing to God when offered through the mediation of our High Priest: we are to offer "spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. ii. 5). "Do *all* in the name of the Lord Jesus" (Col. iii. 17). Again and again, in parable and precept, our Lord tells us that God will reward every man according to his works (Matt. xvi. 27): but is God bound to reward him by virtue of the merit of those works? No: "With Thee, O Lord, is *mercy*, for Thou rewardest every one according to his work" (Ps. lxii. 12). The works constitute no claim, although God of His mercy and free grace chooses to reward us according to them. It is entirely for Christ's sake. They are not rewarded *de condigno*, that is, because of their deserving it.

So far from faith without works being sufficient (as some fanatics taught), our Church teaches that the two are inseparable. Holiness of life is the only measure of faith. Where holiness is wanting, faith is wanting.

ARTICLE XIII.

Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of con-

gruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Notes.—**Works before Justification.** It will be observed that there is not a word about Justification in the Article itself. The Schoolmen, however, had been accustomed to the phrase "works before justification," and it was adopted therefore as the heading of this Article, although (as will be seen in the sequel) "works before grace," or "works without faith," would have more correctly expressed the subject of the Article.

Grace of congruity. This technical phrase needs explanation. The question often rose among the Schoolmen, How about efforts after goodness made by men who are not Christians? Are they pleasing to God and acceptable? They were unwilling to allow that they constituted a claim to reward, but equally unwilling to say they were unacceptable to God. They solved or rather evaded the difficulty, by saying, that good works done before grace was received, were rewarded of God's *liberality*, whereas good works done after grace was received, were rewarded of God's *justice*. They said that the former had a *merit of congruity*, making men *meet* to receive grace; the latter had a *merit of condignity*, giving men a *claim* upon God.

Luther seemed to see in this doctrine the very root of self-righteousness, the very evil which St. Paul indicated when he said, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought

it not by faith" (Rom. ix. 31). He saw that if he allowed this doctrine of *merit of congruity* before justification, and *merit of condignity* after justification, his doctrine of justification by faith (*i.e.* by trusting to Christ only for it) would fall to the ground. He therefore used to denounce it almost passionately; maintaining that "whatsoever is not of faith is sin" (Rom. ix. 23), and that "without faith it is impossible to please God" (Heb. xi. 6). To Luther's influence, no doubt, is due the very strong language with which this Article concludes, saying that "works done before the grace of Christ and the inspiration of His Spirit *have the nature of sin.*"

Did Luther mean, and does this Article mean, that all the efforts after goodness made by men not in covenant with God—such as Socrates, or the Roman centurion Cornelius—were displeasing to God, and had the nature of sin? Not for one moment; such a doctrine would be shocking and unscriptural. The case of Cornelius was objected to Luther; and he replied at once that he included him—Gentile though he was—among those who had faith. The passage in Hebrews quoted above shows that *Enoch* also must be included among those who had faith. For his translation proved that he pleased God, and "without faith it is impossible to please God:" therefore (it is argued) Enoch had faith. It was faith no doubt of the very simplest kind: a belief "that God is, and that He is the rewarder of them that diligently seek Him." To all the righteous heathen of old days, and to all the righteous heathen of our own day, who have this elementary faith in God's existence, and who make efforts after goodness in order to please Him, we must clearly extend the terms of this Article.

Justin Martyr, and many of the ancient Fathers, attributed the goodness of such righteous heathen to the influence of the Holy Spirit on their hearts. Fallen though men be, still there is a certain amount of Divine light in all,—"the Light which lighteth every man that cometh into the world" (John i. 9), leading even the heathen to "seek the Lord, if haply they might find Him" (Acts xvii. 27);—to this Divine Light we must attribute all that is really good in mankind. "Good works" done from other motives, from pride of heart, self-righteousness, or love of praise, are displeasing to God, and have the nature of sin.

If this be the meaning of the Article, as we have good ground for supposing, when applied to the case of an unbaptized heathen, then clearly *for such application* the heading of the Article should rather be, "Of works done without faith in God, and without the grace of God." For the phrase "before justification" would include too much, sweeping *all* the works of those who are not in covenant with God into the category of sin. The example of Cornelius clearly shows that God's grace may reach and influence men before they are "justified," in the sense given to the word in the eleventh Article, namely, taken into Covenant with God; and that their good works are really good, and acceptable to God.

The fact that the Editors of the Article chose to give it this heading proves that they had the case of *nominal* Christians mainly, if not exclusively, in view. If they choose to live outside the Covenant, then their works, however moral in the sight of the world, yet, being done from other than Christian motives, cannot be pleasing to God, and must have the nature of sin, springing from pride and self-righteousness.

ARTICLE XIV.

Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for His sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We be unprofitable servants.

Notes.—**Works of supererogation:** *supererogare* is the word used in the Vulgate version of Luke x. 35, "Whatsoever thou spendest more." *Erogare* in Latin meant to vote money out of the treasury, hence generally "to spend," and *supererogare* to "spend more than is required." It came to be applied to *works of more than ordinary merit* in this way: The Fathers noticed that our Lord, speaking to the rich young man, seemed to make a distinction between *precepts* and *counsels*. The young man had kept all the precepts of the law, Christ goes on to give him counsels of perfection: "If thou wilt be perfect, go and sell that thou hast, and give to the poor" (Matt. xix. 21). So St. Paul (1 Cor. vii. 25), "Concerning virgins, I have no *commandment* of the Lord; yet I give my *advice*." Thus the monks came to look upon

vows of poverty, celibacy, and the like, as counsels of perfection, and called them "works of supererogation," as though they were spending more on God's service than was required. The Roman Church regarded such works as a store of merits on which the Pope might draw; as though the Church had a balance to her credit in her account with God, and might out of that balance grant to the faithful *indulgences*, that is, remission of temporal punishment—including in the phrase "temporal punishments" the pains of purgatory.

That the whole notion rests on a misunderstanding of Scripture is evident. Our Lord's answer to the young man was to show him—not what he might do over and above the Commandments—but what he yet lacked (Matt. xix. 20) in his keeping of the Commandments: and as he went away Christ's comment was, "How hard is it for them that trust in riches to enter into the kingdom of God." It was unfitness to enter Christ's kingdom, not unfitness to do a work of extraordinary piety, of which Christ spoke. Again, the Romanists err in instancing what St. Paul says about his glorying in not being chargeable to the Church (1 Cor. ix. 15). He does not mean that his refusal of remuneration was meritorious in God's sight, but that he valued it as improving his position and influence with his converts.

As to what our Lord says about celibacy, that some men have chosen it for the Kingdom of Heaven's sake (Matt. xix. 12), and what St. Paul says to the same effect in the passage already alluded to (1 Cor. vii. 25), it is plain, from a careful study of the passages, that our Lord and His Apostle only meant to say that *to some persons* a single life was more favourable to a growth in grace than a married life, but by no means

that it was in itself holier or meritorious. From the whole tenor of Scripture it is abundantly clear, that, so far from any one being able to *exceed* the requirements of God's law, no one, not even the holiest, can fully keep them. The passage quoted in the Article (from Luke xvii. 10), among a hundred others, shows this. When a man can say that he loves God with all his strength, and that he is perfectly unselfish in his dealings with his fellow-men, then, and not till then, may he begin to speak of having fulfilled the precepts and going on to counsels of perfection.

ARTICLE XV.

Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh, and in His spirit. He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world, and sin (as St. John saith) was not in Him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say that we have no sin, we deceive ourselves, and the truth is not in us.

Notes.—**In the truth of our nature.** A theological phrase meaning that Christ was "perfect man, of a reasonable soul and human flesh subsisting."

That rational soul and that human flesh, however, inherited no taint or infection of sin.

As St. John saith: in his first Epistle (iii. 5), "Ye know that He was manifested to take away our sins; and in Him is no sin."

We the rest ... offend in many things. "For in many things we offend all" (James iii. 2).

If we say that we have no sin, etc. (1 John i, 8).

The doctrine of this Article is twofold.

(1) The first assertion is that the nature which Christ took of the Virgin Mary, though perfectly human, was free from corruption. If sin were a part of our nature (as the Manichæans taught) this could not be: but sin is no part of our nature; it is the *fault* of our nature, an evil addition to it, not of its essence. The human nature which Christ took had indeed a *liability* to sin: so had Adam before his fall. Without this liability to sin Christ could not have been "in all things tempted like as we are" (Heb. iv. 15). But liability to sin is totally distinct from that tendency to sin which *we* inherit, and which is the original sin of Article IX.

(2) The second part of the Article affirms that "all other men offend in many things," even though baptized and born again.

This seems to be directed against two Romish errors,—one that Baptism removes original sin entirely, the other that the Virgin Mary was sinless.

As was seen in Article IX., the English Church teaches that Baptism removes not the infection, but the guilt only, of original sin.

As regards the Virgin Mary,—whose sinlessness and immaculate conception Duns Scotus and the Fran-

ciscans, about the year 1300, began to teach,—there is no foundation whatever for such a doctrine in Holy Scripture. That she was "highly favoured," and "blessed among women," and doubtless unusually sanctified, we may at once admit; but our Lord's words, "Yea, rather blessed are they that hear the Word of God and keep it" (Luke xi. 27), seem to forbid the notion that the mere fact of being the mother of the sinless Saviour proved her sinlessness.

LESSON VII.

Of Sin and the Pardon of Sin

(Continued).

ARTICLE XVI.

Of Sin after Baptism.

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Notes.—**Deadly sin.** It was Tertullian and the Montanists who distinguished between *venial* sins and *deadly* sins, maintaining that the last were unpardonable. They based the distinction on 1 John v. 16, 17,

who speaks of "sin unto death" and "sin not unto death," forbidding us to pray for the first.

Origen understood this passage and Hebrews x. 26 to mean denying the faith after Baptism; and thought that this was "the sin against the Holy Ghost" spoken of by our Lord as "never to be forgiven" (Matt. xii. 31). This rigorous doctrine of Origen's was adopted by the Novatians in the third century, and by some of the fanatical sects who arose about the time of the Reformation, against whom this Article is directed. All these passages,—the passage about the sin against the Holy Ghost, and that in St. John's Epistle, and the two passages in Hebrews (vi. 4–6, and x. 32), are capable of another interpretation.

(1) The warning about the sin against the Holy Ghost was occasioned by the Pharisees' blasphemy of our Lord. Christ declares that this might *then* be forgiven, for "the Son of Man" was veiling His divinity; He had not put forth the full power of His Gospel; "the Spirit was not yet given." But He warns them that if they continued to repudiate Him when glorified and attested by the Holy Ghost, it would be unpardonable, for then the means of grace would have been exhausted.

(2) This seems to be the meaning of St. John in his Epistle, that "the sin unto death" is final and obstinate obduracy when all the efforts of the Spirit have been exhausted. While the plant of God's Grace is still alive in the heart there is hope. When the heart is "*dead* in trespasses and sins," and has deliberately renounced God, *then* there is no hope."

(3) The fearful passages in Hebrews seem to point to the same desperate state. In vi. 4–6 we read that "it is impossible for those who were once enlightened

and have tasted of the heavenly gift . . . . if they fall away, to renew them again to repentance," meaning that God in Christ offers us His only method of salvation, and if we deliberately reject this, God has no other method of winning us to repentance. Precisely the same is the meaning of the words in x. 26–29: "If we sin wilfully after we have received the knowledge of the truth, *there remaineth no more sacrifice for sins.*" Under the *Jewish* law the priests renewed their sacrifices day by day, year by year continually. Not so Christ: He has offered but *one* sacrifice for sin; if we reject that, there remains none other to bring us to God.

Thus in all these passages the sin spoken of is such as indicates a desperate hardening of the heart: whoever is distressed lest haply he has fallen into this sin, shows by that very distress that he has *not* committed it. Short of this desperate hardness all may, "by the grace of God, rise again and amend their lives." And this is the uniform teaching of Holy Scripture.

All these same passages tend to show that none of us are secure from falling into sin. And this the Article declares in the concluding clause. When St. John in his first Epistle (iii. 9) asserts that whosoever is born of God cannot sin because of the seed of God which is in him, he means (as St. Jerome points out) that "the regenerate man cannot sin while he continues in the generation of God; . . . but if we admit sin, and the devil enters into the door of our hearts, Christ goes away." It is the "new Man" within us that "cannot sin;" but the "old man" is ever liable to return and regain the upper hand.

ARTICLE XVII.

Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ mortifying the works of the flesh, and their earthly members, and drawing up their

mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

Notes.—**Before the foundations of the world were laid.** The authority for this is to be found in Eph. i. 4.

Vessels made unto honour. The phrase is St. Paul's,—Rom. ix. 21.

Wretchlessness. Probably a misspelling. Recklessness used to be spelt "rechelessness," and seems to be the word intended; it means utter carelessness.

Generally set forth. What is spoken *of classes* (*genera*) of men is said to be of "general" application; what is said *of individuals* is said to be of "particular" application. So what is here meant, is that we receive

God's promises as applying to *classes* of men rather than to individuals.

Predestination. The history of this doctrine is instructive.

The early Fathers speak continually of God's election, but they usually mean election to grace, not to final glory, the "elect" being the members of the Church. Some of them—Clement of Rome, Justin Martyr, and Irenæus—believed that the number of the elect was fixed, and that the world must last until this number was completed: but they never taught that any particular persons were predestined to be of the number.

Augustine, in controversy with the Pelagians, pushed the doctrine much further, asserting not only a predestination of *individuals* to grace, but also a "*gift of perseverance.*"

This was objected to by Hilary of Arles and other Gallican Christians as something new, and as constituting a Church within a Church,—an election to glory from among the elect to grace.

Calvin goes even further than Augustine, denying the Arminian notion (that predestination merely means foreknowledge), and asserting that predestination is arbitrary, dooming certain individuals to final salvation and others to final damnation.

Turning now to this Article, we observe (1) that it says nothing of reprobation; (2) that it says nothing of the motive or *cause* of predestination, leaving it open to us to accept the solution of Origen and the Arminians, that it rests on God's foreknowledge of our deservings:[1] (3) that the phrases by which election is described are the very phrases applied constantly by

[1] See Theodoret on Romans viii. 30.

our Church to Baptism, "delivered from curse and damnation," "called to salvation," "justified freely," "made sons of God by adoption." (4) We observe, lastly, an emphatic caution that we must receive the promises of God "as they be *generally* set forth in Holy Scripture,"—that is, as offered to *mankind*, not to this or that individual. For what says Scripture? "That *whosoever* believeth in Him should have everlasting life" (John iii. 16); "Who will have all men to be saved" (1 Tim. ii. 4).

No one, observing these four points, can fail to see that this Article does not teach Calvinism.

The Article was purposely made comprehensive, capable of being subscribed by the *Arminian*, who resolved predestination into God's foreknowledge of our faith and deservings, as well as by the *Augustinian*, who asserted God's predestination to be absolute.

Indeed the latter half of the Article seems intended to imply that the controversy between these two views is an unprofitable one, and best avoided.

We may sum the teaching of Scripture on this subject thus:—

From the very first it has been God's will and purpose to gather a Church out of the world; and it is simply due to His sovereign will and pleasure that some nations and individuals have the privilege of admission into this Church offered them, and some have not (Deut. ix. 5, x. 15; Eph. i. 4, 5; 1 Pet. ii. 9). As to those who have not this privilege offered them, we may rest assured that He Who knoweth all things will judge men according to their opportunities at the last great day (Acts xvii. 31; Rom. ii. 11–16); as to those who have this privilege offered them, every one so elected is predestined to glory (John vi. 37–39), and

has power to attain to it,—if he forfeit it (and forfeit it he may) it is entirely due to his own wilfulness and in spite of God's election.[1]

ARTICLE XVIII.

Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Notes.—**They also are to be had accursed.** The word "also" seems to be used in continuation of the last clause of the sixteenth Article; and the phrase "are to be had accursed" (in the Latin "*anathematizandi*") here is probably merely a variation of the phrase "are to be condemned" (*damnandi*) there; both phrases meaning *to be judged heretical.* The Church reprobates the opinion, without meaning for a

[1] In the famous passage (Rom. viii. 30) we must carefully note that the verbs (called, justified, glorified) are all in the *past* tense, not in the *future.* By the word "glorified" St. Paul meant probably what in Ephesians ii. 6 he expresses by the words "made to sit in heavenly places," referring to our *present* glorious privileges. In the no less famous passage about the Potter (Rom. xi. 21) we must observe that He is said to make some for nobler, some for meaner uses, but none for destruction.

moment that one who is so heretical as to hold it is necessarily a reprobate.

Who presume to say, etc. *Latitudinarians* are here condemned, who say that so long as a man lives conscientiously, it matters not what his religious opinions are. It has been said by a popular modern writer that "all genuine faith is of equal value,—the value being in the act of faith more than in the *object*." This Article asserts the contrary, that it is of the utmost importance that our faith be directed to those eternal truths which God has revealed to us in His Word.

The question of the eventual salvability of the heathen is not touched by this Article. Sundry passages in Scripture (for example, Acts xvii. 26–31 and Rom. ii. 11–16) imply that they may be eventually saved. Indeed, Holy Scripture says distinctly that Christ died not for our sins only, "but for the sins of the whole world" (1 John ii. 2), and in Matt. xxv. 37, we seem to learn that many will find that they are redeemed by Christ, who in this world never knew Him. But this is neither affirmed nor denied in this Article. But manifestly the Article is addressed only to those who have the Name of Christ "set forth" to them; and to them it says distinctly, "There is none other Name whereby you can be saved."

It is, moreover, of the utmost importance to remember that very usually, in the Church's formularies, the words "saved" and "salvation" are used to denote a *present* rather than a future *state*. A man may obtain salvation *hereafter*, and yet he may be outside the pale of salvation *now*. For instance, who can doubt that Cornelius ("a devout man, and one that feared God and prayed to God alway") would have been a

saved man in the other world if he had died before he sent for Peter? But what said the Angel? Send to Joppa, and call for Simon surnamed Peter, "who shall tell thee words whereby thou and all thy house shall be *saved*." Clearly the word *saved* here points to a present privilege,—the privilege of being in communion with Christ in this world,—quite irrespective of what shall be hereafter.

In this sense of the word "salvation," it is absolutely true that *outside the pale of the Christian Church there is no salvation* ("extra ecclesiam nulla salus"). This was continually affirmed by the ancient Christian Fathers (as in our Athanasian Creed); and if any think it harsh towards the heathen who have never known Christ, he merely shows that he misunderstands the word *salvation*. What the Fathers meant was, that a man who was outside the pale of the Church was losing the inestimable *present* privilege of being in communion with Christ, without in the least prejudging his doom hereafter. A missionary is fired by a burning desire to bring the heathen within the pale of the Christian Church,—not because he thinks that if left outside that pale they will necessarily perish everlastingly,—but because he knows, on the authority of Scripture, that while outside that pale they are losing the present blessedness of knowing their Saviour, and of being now in communion with Him.

To conclude:—This Article condemns the notion that every man will be saved if he live conscientiously according to the religion which he professes, whatever that religion be. And this may be interpreted in either of two senses, both senses being true. It may mean: (*a*) No man who has Christianity fairly offered to him, and rejects it, can hope for salvation either now or

hereafter, however conscientiously he live in that other religion which he prefers. Or it may mean: (*b*) No man who is outside the pale of the Christian Church, though it may be through no fault of his own, and though he be living ever so conscientiously, can be supposed to be a sharer in the *present* blessedness of salvation. He is *now* at any rate outside the ark of salvation, whatever be his destiny hereafter.

For both these assertions we have the plain authority of Holy Scripture.

For the first (*a*), we have our Lord's words in Mark xvi. 16. Our Lord had just been charging His Apostles to preach the Gospel to every creature; He adds,—clearly speaking of those to whom they should preach it, and of none other,—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And again: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day" (John xii. 48).

For the second assertion (*b*) we have the notable case of Cornelius, already referred to, a God-fearing man of most conscientious life, who notwithstanding needed Baptism in order that he might be "saved" in this latter sense of the term (Acts xi. 14). And again: "The Lord added to the Church daily such as were being saved" (ii. 47). So again St. Peter: "The like figure whereunto, even Baptism, doth also now save us" (doth put us in a present state of salvation: 1 Pet. iii. 21).

LESSON VIII.

Of the Church.

ARTICLE XIX.

Of the Church.

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite unto the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of faith.

Notes.—**A congregation.** Used here, not for a group of people assembled in one place, but for the whole number of God's people; as continually in the Pentateuch,—"That soul shall be cut off from the congregation of Israel," Exod. xii. 19, for instance; and as in Ps. lxxiv. 2, "O think upon Thy congregation, whom Thou hast purchased and redeemed of old."

Of faithful men: Believers in Jesus Christ;—not "faithful" in the sense of trustworthy.

As the Church of Jerusalem, Alexandria, and Antioch, have erred. As these were the three Patriarchates of the Eastern Church, it seems likely that the whole Eastern Church is intended; and if so the error spoken of is probably that error which divided them, and still divides them, from the Western Church, namely, the denial of the Holy Spirit's *procession from the Son.* As the Roman Church attributed error to the Eastern Church, without denying that it was a branch of the Church; so we attribute error to the Roman Church, without denying that it is a branch of the Church. We deny the infallibility of the Roman Church, just as the Roman Church denies the infallibility of the Eastern. This is the meaning of the latter part of the Article.

It will be seen that *three* points are insisted on as essential to the idea of the Church of Christ; and it will be further seen, as we proceed, that these three imply a fourth and a fifth point.

1. That the Church is a *visible body of believers.*

2. That the *pure Word of God* is preached in it.

3. That the *Sacraments* are duly ministered according to Christ's ordinance. The two latter points will be seen to require a *Ministry;* and the third point will be seen to involve *discipline,* making thus *five* points in all,—five *notes* of the Church.

I. *A visible body of believers.*

It must be abundantly plain to every candid reader of the New Testament that Christ intended not only to save individual souls, but also to establish a society upon the earth. Our Lord's word is "*kingdom.*" The

Jews were expecting that the Messiah would establish a kingdom, but their notion of this kingdom was an erroneous one; they thought it would be of like kind with the great empires which the world had already seen. Christ, therefore, is ever at pains to correct this notion; His kingdom is to be not an earthly but a Heavenly kingdom, a "Kingdom of Heaven,"—that is, a kingdom whose King shall be in Heaven, though His subjects be on earth. But though the kingdom was to be of this Heavenly, spiritual nature, not coming "with observation," but growing silently like a plant, yet clearly it was to be an easily recognized *visible* Society; it was to be like a city set on a hill, that cannot be hid; Christ's prayer was that it might have unity (John xvii. 21, 23), meaning evidently a *visible* unity, for He goes on to speak of the effect of this on the world,—"that the world may know" the truth of His mission. So St. Paul, speaking of the unity of the Church, says there is one *Body* as well as one spirit,—clearly implying an outward visible *organization* (Eph. iv. 4). Throughout the Acts of the Apostles the Churches which the Apostles established are spoken of as public institutions, with their officers and places of meeting known to all, never as secret societies. It is a mixed society:—The Kingdom of Heaven (*i.e.* the Church) was to be like a net cast into the sea, gathering of all sorts, good and bad; it was to be like a mixed crop of tares and wheat in a field:—were the tares to be gathered out? no: both were to grow together till the harvest; so the Church was to be a mixed society till the Day of Judgment. Such was clearly Christ's intention. And yet no less clearly is it a Heavenly kingdom, mystically united to Christ, the Spouse of Christ, the Body of Christ, the

the Temple of the Holy Ghost. All these glorious phrases may be true, and yet numbers may be suffered to belong to it now, and partake of its high privileges, who will fall away and be weeded out at the great purging of the Church at the Day of Judgment. Then at last Christ will present the Church to Himself a glorious Church, without spot, or wrinkle, or any such thing; holy and without blemish (Eph. v. 27).

II. The Church being such, how is it to be known? How are we to recognize the true branches? For the word Churches in the plural is sanctioned in Scripture, meaning *branches* of the one Church Catholic. So Hooker: "As the main body of the sea being one, yet within divers precincts hath divers names; so the Catholic Church is, in like sort, divided into a number of distinct societies, every of which is termed a Church within itself" (*Ecc. Pol.* iii. i. 14). The question then is, how are we to be sure of any such distinct Society or Community that it is a true branch of the One Church Catholic? What must must be its notes or marks?

The pure Word of God must be preached in it. This is one of the two notes insisted on in this Article. By "Word of God" here, it need hardly be said, the Article does not intend the *written* word merely, but the doctrine held and sanctioned in all fundamental matters of faith. The Church was to be the pillar and ground of the truth (1 Tim. iii. 15). It hath the promise that the Spirit shall guide her into all truth (John xvi. 13). St. Paul speaks of "the faith" as "*One*" (Eph. iv. 5), and St. Jude of "the faith once delivered to the Saints" (Jude 3). St. Paul says, "If any man preach any other gospel unto you than that ye have received, let him be anathema" (Gal. i. 9).

Thus from Holy Scripture we learn that any so-called Church which denies vital truth cannot be a branch of the true Church.

The question here at once arises, what is vital truth? in other words, what are the fundamental doctrines of Christianity in which all true branches of the Church must be agreed? How does our Church answer this question? The question addressed to those who seek admission to Baptism, and again in sickness, whether they accept the Creed,—the public repetition of all the three Creeds in our Services,—the adhesion of the Reformers to the decrees of the first four General Councils which sanctioned the truths which these Creeds have in common,—all this makes it (as Bishop Harold Browne says) almost certain that our Church allows all Communities that truly hold the Catholic Faith to be branches of the Church of Christ, provided they also fulfil the further condition which follows.

III. This other note of a Church is that the Sacraments be duly administered according to Christ's ordinance. We have direct authority for adding stedfastness in the Sacraments to stedfastness in doctrine. For, in Acts ii. 42, we read of the primitive Church that it "continued stedfast in the breaking of bread," as well as in "the Apostles' doctrine." And that Baptism is also necessary we know from Christ's words to Nicodemus, that a man could only enter the Kingdom by being born of *Water* and of the Spirit; and St. Paul's notes of the Church, One Lord, One faith, One *Baptism* (Eph. iv. 5).

These two Sacraments, therefore, are regarded as essential to any community claiming to be a branch of the true Church.

IV. But we may go further: God's Word is to be *preached* as well as read. "How shall they hear without a preacher? and how shall they preach except they *be sent?*" And again, the Sacraments are to be duly ministered,—implying a *ministry*. Thus an authorized ministry is clearly an essential note of a Christian Church.

V. And lastly, the due ministration of the Sacraments implies and involves discipline. The Sacraments cannot be duly ministered, unless there reside somewhere in the Church that power of admission and rejection with which Christ so expressly invested His Apostles and the Church of the first age, and which He clearly intended to be transmitted to the Church of subsequent ages.

To conclude: this Article would seem to allow the claim to be a branch of the Church of Christ to every community of Christians among whom the doctrine of the three Creeds is upheld and preached, and among whom the Sacraments of Baptism and Holy Communion are duly ministered by an ordained ministry.

It is to be regretted that the Church's large and liberal definition, as given in this Article, has been so narrowed in the definition of the *Established Church* laid down from time to time in Acts of Parliament. The rigid requirements of *uniformity* enforced by Parliament in past times, drove numbers into Dissent whom the wise latitude of the Article would include among the members of the true Church of Christ.

ARTICLE XX.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.

Notes.—**Rites or Ceremonies:** clearly distinguished here from doctrines. For whereas it is said that the Church may *decree* rites or ceremonies, it is not said that the Church may decree doctrines, but only decide authoritatively what are and what are not the ancient doctrines. This distinction runs through the limitations which follow. Holy Scripture is to limit the decreeing of rites and ceremonies, and Holy Scripture is to limit the determination of doctrine; but in different ways:—Rites and ceremonies are to be *not contrary to* Scripture, but they need not have the authority of Scripture; whereas for the determination of a doctrine it is not enough that it be *not contrary to* Scripture, it must directly rest on the authority of

Scripture. This last requirement, that for doctrine the Church must have the positive authority of Scripture, is further guarded. It is not enough to find in Scripture some text or texts which support it; the Church is responsible also for seeing that it is consistent with the whole teaching of Scripture. She is forbidden to interpret one passage in a sense that would make it repugnant to another passage. For instance, the passage, "My Father is greater than I" (John xiv. 28), taken alone, might be interpreted so as to support Arian doctrine. But this Article forbids the Church to interpret that passage in any sense that shall make it repugnant to that other passage, "I and My Father are one" (x. 30). Hence the Church is bound to interpret the former as spoken of Christ in His temporary humiliation, so bringing it into harmony with that other passage which speaks of His eternal nature.

Although the whole body of the Reformers approved of the latter part of this Article, imposing these limitations on the authority of the Church, yet a large portion of them—the Puritan party—objected strongly to *the first clause* of it, conceding to the Church the power of decreeing *rites and ceremonies*. They wanted to forbid all ritual which had not the direct authority of Scripture (such as the surplice, the cross in Baptism, etc.). The framers of the Articles of 1552, and of the first draft in 1562, desiring to conciliate this party, omitted the clause. But wiser counsels prevailed, and in the Articles of 1571 (approved by Convocation, ratified by the Crown, and enforced by Parliament), the clause was inserted, giving to the National Church the power of decreeing its own rites and ceremonies, so long as they are "not contrary to" Holy Scripture.

LESSON IX.

Of the Church

(*Continued*).

ARTICLE XXI.

Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

Notes.—**General Councils.** Councils professing to represent the *whole* Church, as opposed to *Provincial* Councils, in which a part only of the Church Catholic was represented. During the first three centuries there were no General Councils, nor indeed could there be: the Roman Emperors being hostile

to Christianity, any such large gathering of Bishops would have only provoked persecution. In the fourth century, just when a General Council was most needed to define the Church's Creed, God's Providence so ordered it that the difficulty was removed. Constantine, the first Christian Emperor, eagerly approved the design of calling together an *Œcumenical*, that is, a *world-wide*, Council; and at Nicæa (A.D. 325) 318 Bishops, besides priests and deacons, were assembled from all parts of Christendom. At this Council Arianism was condemned.

In 381, the Emperor Theodosius summoned a second General Council at Constantinople, at which Macedonius was condemned, and the doctrine of the Holy Ghost declared, completing the Nicene Creed.

In 431, under the younger Theodosius, the Council of Ephesus condemned Nestorius, and determined the doctrine of the Incarnation.

In 451, Marcianus called the Council of Chalcedon, which—notwithstanding the bitterness and animosities which disgraced it—did good service in condemning Eutyches, and further defining the twofold Nature of Christ, as (already ?) set forth in the Gallican Confession now known as the Athanasian Creed.

These four Councils were recognized as authoritative by a clause in the Act of Supremacy of 1558, which (though since repealed) may be taken as expressing the mind of the Reformers. General Councils are not inspired, and are not infallible: the authority of these four Councils rests simply on the fact that their decrees have met with universal acceptance, and have been admitted by the whole body of Christians to interpret correctly the teaching of Holy Scripture. To set forth the teaching of Scripture was, indeed, the

only purpose which they proposed to accomplish. Thus, as Bishop Harold Browne puts it, "these General Synods have received an authority which they had not in themselves."

There were two other General Councils (in 553 and 680) called by Emperors, and truly Œcumenical, but they merely confirmed the decrees of the preceding Councils.

First, the breaking up of the Roman Empire (making centralized action difficult), then the great schism between the Eastern and Western Churches (A.D. 1053), and lastly, the great separation of the sixteenth century, have made a General Council well-nigh impossible: in the Council of Trent (miscalled "general") neither the Greek nor the Reformed Churches were represented.

ARTICLE XXII.

Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Notes.—**The Romish doctrine.** Called Romish because the doctrines condemned in this Article were being decreed, at the very time when this Article was written, at the Council of Trent, in which the Romish Church only was represented. Of the unscriptural

doctrines affirmed by this Council, *four* are condemned in this Article, namely :—

1. **Purgatory.** This error may be traced to a misinterpretation of 1 Cor. iii. 11–15. In that passage St. Paul is speaking of the work of Christian ministers in building up the Church : and he says "the Day" shall declare of what sort each man's work is, for "*the fire*" shall try it. St. Paul may mean the fiery trial of persecution, or he may mean the Day of Judgment ; in either case he is clearly speaking of the effectiveness of the Pastor's ministry as that which will be thus tested.

The Romanist doctrine of *purgatory* affirms that there is a period of suffering between death and Judgment through which all men (except a few favoured Saints) are supposed to pass. It need hardly be pointed out how directly it contradicts the teaching of Holy Scripture about the blessedness of the dead who die in the Lord, and how they rest from their labours (Rev. xiv. 13).

2. **Pardons or indulgences.** These were originally mere shortenings of the terms of penance which the Church had imposed. Soon it came to be taught that such relaxations of penance might be earned by almsgiving ; and as all gifts to the Church were included in almsgiving, the custom of purchasing pardons by money payments grew up. Then, to increase this lucrative traffic, the Pope began to claim the power of shortening penance in the other world as well as in this ; and so, by working on the fears of superstitious men, enormous gains were made ; until at last the scandal of this trade in indulgences became too great to be tolerated, and over one half of Europe it was abolished by the Reformation.

3. **Worshipping and adoration as well of images as of reliques.** The Christians of the first ages, more afraid of idolatry than those of later ages, forbade all images of Him Whom we worship,—allowing only symbols or emblems, such as the Lamb, the Cross, the Dove, the Good Shepherd (see Augustine's commentary on the 113th Psalm). As time went by, however, pictures and images began to be used for the instruction of the ignorant; and people were taught to *venerate* them, though the priests were careful to explain that this *veneration* was something different from the worship which is due to God. The Council of Trent ordered that the same honour and veneration should be paid to reliques of Saints that was paid to images. And this *veneration* quickly passed, as it was sure to pass, into *worship* among the uneducated. Most clearly and expressly does the Second Commandment forbid us to make any graven image in order to worship it.[1] How far historical sculptures or pictures may be safely introduced into churches without fear of any breach of the Second Commandment, is a question which must be left to the discretion of each age and Church.

4. **Invocation of Saints.**—The Romanists, believing that certain favoured saints had been admitted to glory immediately at death, taught that *their* intercession, as well as that of the Angels, might be asked in prayer, and the practice of prayer to the Saints spread rapidly, and most of all to the Virgin Mary. Even before the close of the fourth century the error showed itself, and the early Fathers frequently protest against it. Athanasius reminds his readers how St.

[1] That this is the force of the original Hebrew seems to be admitted.

Peter forbade Cornelius[1] to worship him, and how the Angel forbade St. John;[2] and adds that it belongs to God, and to God only, to receive worship. Most clearly does Holy Scripture assert that there is but "One Mediator between God and man" (1 Tim. ii. 5). Once, indeed, and once only, did a created being claim worship:—"All these things will I give Thee, if Thou wilt fall down and worship me." And crushing was the answer, "Get thee hence, Satan; for it is written Thou shalt worship the Lord thy God, and Him only shalt thou serve."

ARTICLE XXIII.

Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

Notes.—**The Congregation.** This word is used as it is used in the 19th Article, not in its modern, but in its Scriptural sense, for *the whole company of God's covenanted people*, that is, the Church. And in the Latin version of the Article, the word is *Ecclesia*, or Church.

[1] Acts x. 26; see also xiv. 14. [2] Rev. xxii. 9.

Men who have public authority given unto them in the Congregation. These are defined in the 36th Article to be the Bishops. The reason why the word "Bishops" was avoided in this Article is to be found in the fact that this Article was the result of a conference of Lutheran and Anglican divines; and the Lutherans being then (to their great regret) under the ban of the Continental Bishops—few of whom sided with Luther—a phrase that could be used by both was adopted.

Two things are plainly affirmed in this Article:

(1) The distinction between Clergy and Laity.

(2) The need of ordination for the Clergy.

(1) The setting apart of certain members of the Christian Church to be her *ministers* dates from the very foundation of the Church. "When He ascended up on high, He gave gifts unto men. . . . He gave (or constituted) some (as apostles), and some (as) prophets, and some (as) evangelists, and some (as) pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (Eph. iv. 8–12). So we read that the Apostles ordained *Elders* (presbyters or priests[1]) in every city (Acts xiv. 23). These "elders" are addressed as men whom the Holy Ghost had made overseers of the flock —pastors who were "to feed the Church of God" (Acts xx. 28). "Bishops and Deacons" are expressly mentioned (Phil. i. 1). St. Paul asks, "How shall they preach except they be sent?" (Rom. x. 15.)

(2) The need of some authority competent to ordain the Clergy clearly follows, and is no less plainly recognized in Scripture. While the Apostles lived *they* had this authority, intrusted to them by Christ Himself;

[1] The words *presbyter* and *priest* are etymologically the same.

and therefore in the New Testament we hear of the Apostles appointing two orders of Clergy only, a higher called indifferently "Elders" (*presbyteri*), or "Overseers" (*episcopi*), and a lower order called "Deacons." After the death of the Apostles, we find mention made within a very few years of *three* orders, the name "Overseers" (*episcopi*) being now appropriated to the highest; "Elders" (*presbyteri*) to the second; and "Deacons" (*diaconi*) being still the name of the third order. Ignatius, writing within ten years of St. John's death, mentions all three orders distinctly, and insists strenuously on the importance of obeying the Bishop. Irenæus, writing two generations later, dwells as earnestly on the need of a continued succession of Bishops in every Church, giving the list of those who had presided over the Roman Church from the time of the Apostles down to his own age. The office which Timothy and Titus held, the one at Ephesus and the other in Crete, selecting and ordaining ministers and enforcing discipline on all, so carefully defined in St. Paul's pastoral epistles, is manifestly the model on which Episcopacy was afterwards constituted. The *name*[1] of the Church's highest officers is clearly unimportant; in this Article, as we have seen, it is perhaps purposely omitted; but the fact that from the time of the Apostles downwards there have been such officers responsible for the *ordination* of the rest is manifest.

[1] Various names occur, equivalent to Bishop, in the early Church History:—Overseer, Angel, President, Chief Pastor,—but always meaning one who is competent to ordain.

ARTICLE XXIV.

Of speaking in the Congregation in such a tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

Notes.—**Repugnant to the Word of God.** "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned (the seat of the laity) say Amen at thy giving of thanks, seeing that he understandeth not what thou sayest?" "In the Church I had rather speak five words with my understanding, that by my voice I might teach others, than ten thousand words in an unknown tongue" (1 Cor. xiv.)

The wonder is how such a monstrous custom ever arose as the use of a language not understood by the people in public worship. The explanation, doubtless, is to be found in the fact that at one time *Latin* was almost universally understood in Western Christendom—Christendom being then confined to the Roman Empire; and that French, Spanish, and Italian were all, in fact, gradual corruptions of the Latin language.

LESSON X.

Of the Sacraments—Baptism.

ARTICLE XXV.

Of the Sacraments.

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's

Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith.

Notes.—**Sure witnesses and effectual signs of grace.** Witnesses, as a parchment deed is the witness of a gift or sale; effectual signs, as the parchment deed is effectual as a *conveyance* of the property. Just so in our Catechism, sacraments are said to be "pledges" as well as "means whereby we receive" grace.

By the which He doth work invisibly in us. "Which" refers to the Sacraments,—"by the which Sacraments." The Latin version makes this evident.

There are two Sacraments. Our Homily allows that "in general acceptation the name of a Sacrament may be attributed to anything whereby an holy thing is signified;" but more strictly it defines Sacraments to be those "visible signs expressly commanded in the New Testament, whereunto is annexed the promise of forgiveness of our sins, and of our holiness and joining in Christ." And the Homily proceeds to show that there are only *two* which strictly fulfil this definition. Justin Martyr, Ignatius, Chry-

sostom, and Augustine, distinguish Baptism and the Lord's Supper from all other Christian ordinances.

Of "**those five commonly called Sacraments.**" *Matrimony* is "a state of life allowed (old English for *approved* or *commended*) in the Scriptures," spoken of as a symbol of the union of Christ and the Church, by St. Paul, who adds, "this mystery is great," which the Vulgate rendered "magnum est sacramentum," so giving rise to the error of calling matrimony a Sacrament; *extreme unction*, practised as it came to be practised, was a mere superstition, arising from what the Article calls "a corrupt following" (*i.e.* an erroneous imitation) of the practice of the Apostles,—doubtless alluding to the passages, Mark vi. 13 and James v. 14, where anointing with oil is spoken of as an outward sign used in miraculous cures.

Confirmation in the primitive Church was a part of the baptismal service, but afterwards came to be separated from it, partly because of the difficulty of obtaining the presence of a Bishop at baptisms, and partly from the evident desirableness of delaying it in the case of those who were baptized in infancy. Both *Confirmation* and *Ordination* are in some sense sacraments, both having the outward apostolic sign of imposition of hands, and both being accompanied (as we believe) by an inward and spiritual grace. But of neither can we say that they are "generally necessary to salvation." *Penance* clearly does not fulfil the definition of a sacrament given in the Homily and Catechism. As practised by the Church of Rome, it too often becomes a dangerous superstition superseding real repentance; and may be said therefore to have "grown from the corrupt following of the Apostles."

The Sacraments were not ordained of

Christ to be gazed upon. Our Church forbids any adoration of the elements, denying the truth of the doctrine by which the Roman Church defends such adoration, namely, that "the grace of the Sacraments is contained in the Sacraments." (Council of Trent.) In opposition to this doctrine our Church maintains that the Sacraments have no efficacy of their own nature, but are ordinances of God by which He has promised to convey His grace to all who "worthily receive the same." The grace is received *directly* from God, and therefore the elements are not to be adored as though they contained it. Those who believe that the grace is *in the element*, teach consistently that it is received by all who receive the element,—by some to life, by some to death. But this was not the teaching of the early Fathers, nor is it the teaching of the Church of England. (See Art. xxix.)

ARTICLE XXVI.

Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect

of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

Notes.—"**In the visible Church:**"—the Church in this world;—in the invisible Church within the veil it is not so.

The evil be ever mingled with the good. Christ foretold this in the Parable of the Tares and the Net and the Marriage Feast; see Article xix.

They do not the same in their own name. This is the root of the matter. The grace of God's Word and the grace of His Sacraments comes not from the Minister, but direct from God. The Montanists and Donatists, refusing to recognize Baptism at the hands of heretics, argued, "How can grace be given by one who has it not?" The Church answers, "The grace is from God, not from the Minister." It was not the Apostles by their "own power or holiness" that worked the miracles, but "His Name, through faith in His Name." Paul may have "planted, and Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that

watereth; but God that giveth the increase" (1 Cor. iii. 6, 7). Paul and Apollos were but "ministers by whom men believed, even as the Lord gave to every man." The treasure was in earthen vessels, that the excellency might be of God, and not of them (2 Cor. iv. 7).

ARTICLE XXVII.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Notes.—**Regeneration or new Birth.** A sacrament must contain two things, an outward visible sign, and an inward spiritual grace. The Article asserts that Baptism has not only an "outward visible sign," distinguishing the Christian from the not-Christian; but it has also an inward spiritual grace, and this

grace is defined to be, in one word, *Regeneration.* What is meant by Regeneration? It is our Lord's word (John iii. 5), and it is St. Paul's word (Tit. iii. 5), and it is St. Peter's word (1 Pet. i. 3, 23), for that change which takes place in us in Baptism. It is not a *moral* change, but a *spiritual* change. A moral change (that is, a change of heart and disposition) may or may not accompany it;—in the adult it may and ought, in the infant it cannot. But the spiritual change (that is, a change in the spiritual conditions of our life) may take place in the infant no less than in the adult. We shall see this still more clearly when we have explained to ourselves the nature of this spiritual change. It is threefold. Just as we are baptized into the Name of the Father, and of the Son, and of the Holy Ghost; so the grace is threefold:—

1. We are made children of our heavenly Father.

2. We are translated into the kingdom of His dear Son.

3. We are brought under the influences of His Holy Spirit.

Let us consider each of these blessings separately.

1. *Adoption* to be God's children. "To them gave He power to become the sons of God" (John i. 12). "Beloved, now are we the sons of God" (1 John iii. 1). "Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15). And this implies *forgiveness*,—remission of all past sin in the case of the adult,—remission of the blame and displeasure under which our fallen race lies in the case of the infant. "Be baptized for the remission of sins" (Acts ii. 38). "Be baptized, and wash away thy sins" (Acts xxii. 16). So in this Article "**the promises of the forgiveness of sins are signed and sealed.**"

Thus in Baptism we are pardoned, justified, restored to favour, brought into covenant, made God's children. This first.

2. Baptism translates us into Christ's kingdom, makes us (in other words) members of His Church; and if so, then members of Himself, for His Church is called in Scripture His Body. "By one Spirit are we all baptized into one Body;" "Ye are the Body of Christ, and members in particular" (*i.e.* individually) (1 Cor. xii. 13, 27). "The Church, which is His Body" (Eph. i. 26). "Thou, being a wild olive tree, wert grafted in" (Rom. xi. 17). So in this Article, "**grafted into the Church.**" This second.

3. Baptism brings us under the influences of the Holy Spirit. For of this Body of which we are made members the Holy Spirit is the Soul. This Church into which we are translated is His Temple. Of that Vine into which we are grafted He is the vital sap. Therefore the promise of His blessed influence accompanies Baptism. In the case of the adult, we doubt not the Holy Spirit is there and then given, according to St. Peter's words, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). In the case of the infant, we do not say that there is what the schoolmen called "an infused habit of grace;" such language would be inapplicable to infants. But we say rather, that, from that day forward, in God the Holy Ghost "he lives and moves and has his being." The Holy Spirit is the new element in which he henceforth lives. If we might venture to use the metaphor, he is transplanted into a new spiritual atmosphere, which is sure to strengthen him so soon as he begins to inhale it.

Surely this breathing of a new breath of life may well be called new birth.

Such is the threefold privilege of Baptism, its inward spiritual grace, called "regeneration" or "new birth," on purpose to show that it is the free gift of God, not won by any effort of our own, but God's gift just as much as natural birth is God's gift.

And if it be so, if it require no effort on the part of the baptized, then clearly infants are as capable of it as adults. Just as an unconscious plant may be conveyed from one master to another, may be grafted into a new stock, may be transplanted into a more genial climate,—so may the unconscious babe change masters, be grafted into Christ, and brought under the Holy Spirit's influence.

Some may say, "Nay, but is not Baptism of the nature of a covenant? and does not the Catechism tell us that faith and repentance are required? How then can it be right to baptize infants?"

The answer is a very simple one: Baptism *is* of the nature of a covenant, and repentance and faith *are* required. But so gracious and merciful is our heavenly Father, that He is satisfied with an *engagement* to repent and believe on our part: the adult *engages*, the infant *is engaged*, to renounce evil and embrace the faith. We enter on our "new life" under this engagement or obligation; and if in after years we fail to fulfil this engagement, just in that proportion do we forfeit these privileges of our new birth.

Most rightly therefore does the Article affirm in its last clause that "**the Baptism of young children is most agreeable with the institution of Christ.**"[1]

[1] The Scripture proofs of this are given in Lesson IX. of Part I.

One only question remains. This "regeneration" being the inward and spiritual grace, how is it connected with the outward and visible sign? How can one be said to be the means of the other? The Article answers the question in that most instructive phrase: **"Whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church."**

That the word "instrument" is to be understood in its *legal* sense (just as a deed is called an instrument of conveyance) is shown by the use of that other legal phrase, "the promises . . . . are signed and sealed." The Baptism is an instrument of conveyance, signed and sealed in the thrice Holy Name, whereby the child is transferred from the kingdom of darkness into the kingdom of God's dear Son (Col. i. 13), so becoming part of Christ's "purchased possession" (Eph. i. 14).

LESSON XI.

The Lord's Supper.

ARTICLE XXVIII.

Of the Lord's Supper.

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly

and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Notes.—This Article is directed against two errors: first, the error of those (the "Zuinglians") who explain away the Sacramental character of the Lord's Supper, saying that it is only a bond of fellowship, "a sign of the love that Christians ought to have among themselves," denying that there is therein any real participation in the Body and Blood of Christ. And second, the error of those who maintain a real participation in the Body and Blood of Christ, but lower the doctrine by an unworthy conception of the mode in which the participation is effected.

The Anglican Church, in common with the Roman and Lutheran Churches, believes in a real participation, but differs from both as to the mode in which Christ is received. For, as Hooker and Bishop Harold Browne point out, there are three principal opinions as to the mode in which Christ is received:—

1. The Romanists say by *Transubstantiation*, that is, by conversion of the substance of the bread and wine into the substance of Christ's Body and Blood; so that, though the appearance of bread and wine remain, yet their substance is gone, and in its place we have the substance of Christ's Body and Blood.

2. The Lutherans deny that there is any such conversion of substance; the bread remains bread and the wine remains wine; but as in red-hot iron there is the nature both of iron and of fire, so in the Eucharist

there is both the substance of the bread and the substance of the Lord's Body. This is *Consubstantiation.*

3. Rejecting both these opinions, the English Church maintains a *real but spiritual partaking of Christ's Body and Blood* in the Lord's Supper; and this is the doctrine of the Article. **"To such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking** (*a means of our partaking*, St. Paul's phrase in 1 Cor. x. 16) **of the Body of Christ; and likewise the Cup of Blessing is a partaking** (a means of our partaking) **of the Blood of Christ;"** but (as the Article proceeds to assert) this partaking is **"only after an heavenly and spiritual manner."**

The meaning is clear. We consist of body and of spirit. By our body we are connected with the visible world, by our spirit we are connected with the unseen world. Christ is in the unseen world; it is by our spirits, therefore, that we feed on Him. While with our body we are feeding on the hallowed bread and wine according to His command, He, remembering His promise, is feeding us spiritually with His Body and His Blood. The two feedings go on *concurrently*, and the one is the condition and occasion of the other.

Bishop Jeremy Taylor (quoted by Bishop Harold Browne) expresses it thus:—"As Christ's Body is now a spiritual Body, so we expect a spiritual presence of that Body; and we do not believe that we naturally and carnally eat that which is no longer natural and carnal; but that we spiritually receive Christ's spiritual Body into our souls, and spiritually drink His life-giving Blood with the lips of our spirit." (Bishop

Taylor *On the Real Presence*, i. 9–11.) The hallowed elements are a "means" of communicating to us this heavenly food, because the Word of Christ gives them this power; just as in worldly affairs certain solemn words spoken over a parchment deed makes it a conveyance of an estate,—though the estate is not in the parchment.

That faith is necessary as **"a mean whereby the Body of Christ is received and eaten,"** is asserted both here and in the 29th Article.

The Article asserts that the doctrine of Transubstantiation **"is repugnant to the plain words of Scripture, and overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."**

That the elements cease to be bread and wine after consecration is plainly contradictory to Scripture, for St. Paul still calls them after consecration "this bread" and "this cup" (1 Cor. xi. 27, 28). And so our Blessed Lord, after the wine had been blessed and partaken of, still called it "this fruit of the vine." Moreover, the very words of institution contradict the notion (as Bp. Bull points out): for Christ said, "This is My Body which is given (or broken) for you;" and "This is My Blood which is shed." Now we know that when He thus spake His Body was not yet given, nor was His Blood yet shed. Therefore "*This is*" must have been spoken by way of *anticipation*. And as it was spoken by way of *anticipation* then before the event, so is it spoken by way of *remembrance* by us now after the event.[1]

[1] That the verb "*is*" often means "must be conceived as being," is clear from many passages, *e.g.* Exod. xii. 11; Matt. xiii. 37–39; John x.

If further proof that Transubstantiation is repugnant to Scripture be needed, it may be found in the sixth chapter of St. John, for we are there told that *all* who feed on Christ have eternal life; if therefore the bread be Christ, then all who feed on the bread have eternal life; and this we know is not true, for wicked people have often fed on the hallowed bread.

The Article declares, moreover, that Transubstantiation "**overthroweth the nature of a Sacrament.**" For it is the nature of a Sacrament to consist of two parts, the one being a sign of the other. If the two are merged in one, then there cease to be two parts. And, moreover, how can one thing be a sign of another thing if it be that other thing?

Lastly, it "**hath given occasion to many superstitions:**" and some are mentioned, the reservation, elevation, adoration, of the consecrated elements. If they are still, as Scripture declares, bread and wine, and therefore created things (the Prayer Book speaks of them as being "these Thy creatures of bread and wine" at the moment of their reception), how can it be other than idolatry to adore them?—See the Protestation inserted in 1552, and again in 1661, after the Rubrics at the end of the Communion Service.

7, xv. 1; 1 Cor. x. 4. In Matt. xi. 14, speaking of the Baptist, our Lord said, "If ye will receive it, *this is* Elias which was for to come,"—where any literal interpretation of "*this is*" would be forbidden by John i. 21. So our Lord's words at the Last Supper are most naturally understood to mean, that *to all who will receive it the bread is in effect His body and the wine His blood.* If our Lord had meant that the bread was transubstantiated, He would have said, not "*this is,*" but "*this becomes.*"

ARTICLE XXIX.

Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Notes.—**"As St. Augustine saith."** The Article is almost word for word taken from St. Augustine's 26th Treatise on St. John :—

"He who abides not in Christ, nor Christ in him, without doubt eats not spiritually His Flesh, nor drinks His Blood, though he carnally and visibly press with his teeth the Sacrament of His Body and Blood ; but rather, he eats and drinks to his condemnation the Sacrament of so great a thing." In this passage the word "Sacrament," it will be observed (as usual in those days), stands for what we now call the outward and visible part of the Sacrament.

Of course a believer in Transubstantiation believes that all who eat the bread eat the Body of Christ ;—eat it either to their condemnation (so they interpret 1 Cor. xi. 29) or to their eternal life. But as Origen says, "If it were possible for the wicked to eat the Living Bread, in vain would it have been written,

'Whoso eateth this bread shall live for ever'" (John vi. 58).[1]

In truth that passage in John vi. forbids the notion that wicked communicants feed on Christ. And the passage in 1 Cor. xi. clearly means that he who comes profanely to the Lord's Table, so far from feeding on the Lord, shares the Jews' sin of rejecting Him.

ARTICLE XXX.

Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

The Romanists allow the clergy to receive both elements, but to the laity they give the bread only. They defend this practice by saying that each element is transubstantiated, and the whole Christ is contained in the bread.

That this withholding of the cup is unscriptural is clear, for Christ said expressly, "Drink ye all of it," and St. Mark adds, "And they all drank of it" (xiv. 23).

We do not deny that a Romanist who is only allowed the bread may receive the full blessing; but this does not justify those who mutilate Christ's institution.

[1] Origen in Matt. xv.

ARTICLE XXXI.

Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Notes.—**The Offering of Christ once made."**—That "Christ was once offered to bear the sins of many," and that, beside this, "there remaineth no more sacrifice for sins" (Heb. ix. 28, x. 26), is the clear teaching of Scripture, repeated in our Prayer Book, "Who made there (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." What then is the meaning of the early Fathers when they continually speak of the Eucharist as "an Offering" or "Sacrifice"? The Fathers themselves answer the question: Clement, Justin, Irenæus, explain that in the Eucharist there is, *first*, a thank-offering of the fruits of the earth made when we place the bread and wine on the Holy Table, quoting Malachi i. 10, 11; and, *secondly*, "the sacrifice of praise and fruit of our lips" enjoined in Hebrews xiii. 15.

In the third century Cyprian began to speak of our presenting to God the sacrifice of His Son, but clearly he meant a pleading of the sacrifice once offered, not for one moment any repetition of it; he meant, in short, what St. Paul meant, when he tells us that in the Lord's Supper we "show" or announce "the Lord's Death till He come" (1 Cor. xi. 26); and what our Prayer Book means by the words, "For the continual remembrance of the sacrifice of the Death of Christ." In this sense it is in truth not a sacrifice, but rather a feast upon a sacrifice.

St. Paul is clearly intending to paraphrase our Lord's words of Institution in 1 Cor. xi. 26. Christ said, "This do, in remembrance of Me." For, says St. Paul, as often as ye this do—as often as ye eat this bread and drink this cup—ye do it in remembrance of Him—ye do show the Lord's death till He come.

We make not an oblation of Christ, but a memorial of the oblation of Christ.

LESSON XII.

Of the Relations of Church and State.

ARTICLE XXXII.

Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Notes.—It is plain from Scripture that some of the Apostles were married (Mark i. 30; 1 Cor. ix. 5); plain also that St. Paul assumed that most of those whom Timothy ordained would be married, bidding him prefer for the ministry those who brought up their children well (1 Tim. iii. 2, 4). In Hebrews (xiii. 4) we read that "marriage is honourable in all men;" and in 1 Tim. iv. 3, heretics "forbidding to marry" are specially condemned. Holy Scripture therefore abundantly justifies the assertion of this Article that God's law leaves it open to the Clergy to marry or not, as they shall judge most conducive to godliness.

ARTICLE XXXIII.

Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

Notes.—Our Lord empowered His Church to excommunicate and absolve, in other words to exclude and to readmit members (Matt. xviii. 15–18). If the offending brother will not "hear the Church," when censured, "let him be unto thee as an heathen man and a publican" (the Jewish phrase for excommunication, adopted in this Article). In the 18th verse our Lord assured His disciples that these sentences of the Church would be approved in Heaven—would have the Divine sanction. This authority was on another occasion given to St. Peter (Matt. xvi. 19), and on another to all the Apostles (John xx. 23). That the Apostles exercised it, and approved of congregations exercising it, is clear from the case of the incestuous person whom St. Paul bade the Corinthians to excommunicate in full congregation ("when ye be gathered together," 1 Cor. v. 4), and whom he afterwards enjoins them to absolve and readmit to Christian privileges (2 Cor. ii. 5–11). In 1 Tim. i. 20 he speaks of having himself excommunicated Hymenæus and Alexander.

In 1 Tim. v. 19–21, Tit. iii. 10, 11, St. Paul lays down rules how these Bishops were to judge, rebuke, reject. From these passages we gather that our Lord gave the power of excommunication and absolution to the Church collectively, intending the Church to exercise it through her Ministers. "The judge who hath authority thereto" spoken of in the Article is in the English Church the Bishop, or some one delegated by him. In the Rubric before the Communion Office the Minister of a Parish is directed, if he have occasion to repel any notorious evil liver from the Communion, to report the case at once to the Bishop.

Such is the doctrine of Holy Scripture and of the Church on this subject: and such used to be the practice of our own Church. The peculiar nature of the connexion between Church and State in England makes Church discipline difficult in our day.

ARTICLE XXXIV.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to

the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

Notes.—"**It is not necessary that Traditions and Ceremonies be in all places one.**" This is the first point of the Article. That all things "be done to edifying," and "done decently and in order," is the Apostolic rule (1 Cor. xiv. 26, 40). But this was understood in the first ages to allow of latitude in things not prescribed in Scripture. Thus, some Churches observed Easter on a Sunday always, others on the 14th day of the first Jewish month, whatever week-day it might be. Some kept the Jewish Sabbath as well as the Christian Sunday, others the latter only. Bishops drew up their own Liturgies. Thus the independence of National Churches in these matters is proved; though in doctrine and Apostolic government they were bound to uniformity. All this is further set forth in Cranmer's Preface to the Prayer Book.

"**He that offendeth against the common order of the Church**" to which he belongs

"ought to be rebuked." This is the second point. And indeed no society could exist without such authority over its own members. St. Paul reproves these who caused divisions (Rom. xvi. 17; 1 Cor. iii. 3). The two points of the Article are in perfect agreement. In matters that are not of Divine sanction National Churches are independent of one another, and have authority over their own members.

ARTICLE XXXV.

Of the Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

The Names of the Homilies then follow.

Notes.—The Homilies were popular discourses published by the Reformers for the use of the Clergy who were not licensed to preach. The "First Book" is ascribed to Cranmer, Ridley and Latimer, and is the most valuable. The Second Book was edited by Jewel, in Queen Elizabeth's reign. Neither Book is of the same authority as the Prayer Book and its Rubrics.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

"**The Book of Consecration,**" &c. The *Ordinal*, or Ordination Service, set forth by Cranmer and the other Reformers in 1549, had been forbidden in Queen Mary's reign, and doubts thrown upon the validity of those who had been ordained in this form. On Queen Elizabeth's accession, the Reformed Ordinal was restored; and it was used in the consecration of Archbishop Parker, in Lambeth Chapel, by the Bishops Barlow, Scory, Coverdale, and Hodgkins. Hence the necessity of this Article to assert its authority and the validity of orders so conferred. In truth, our Ordina-

tion Service resembles that of the early Church far more closely than that of the Romanists.

Two objections were made to it by the Puritans :— 1. They objected to the words "Receive the Holy Ghost," saying that man cannot bestow God's Spirit. The answer is a very simple one. Man does not pretend in this service to bestow the Holy Spirit; God, and God only, can bestow Him. But if God has promised that, on certain conditions, He will bestow this Gift, and those conditions have been fulfilled, then in the full assurance of faith we say, "Receive the Holy Ghost for the office and work of a Priest in the Church of God." It need hardly be added that the words which follow, "Now committed unto thee by the imposition of our hands," refer to the "Office and work of a Priest," not to the gift of the Spirit.

2. Their second objection was to the words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." They said, "None can forgive sins but God." This is most true, and yet Christ gave His Apostles this power of "binding and loosing" sins. Clearly, therefore, it cannot mean either in Scripture, or in our Prayer Book, that kind of forgiveness which belongs to God and to God only: but rather that power of granting or withholding forgiveness which must belong to every society, and must be exercised through the officers of that society.

Sin is an offence against God; as such God only can forgive it. Sin is also an offence against the Church; as such the Priest has the power of forgiving or refusing to forgive it, and this he does in the Name of the Great Head of the Church.

The newly-ordained presbyter receives by Christ's own ordinance a divine commission to minister the

Sacraments; and also (in the words before us) a divine commission of authority to grant or refuse admission to those Sacraments. Without Christ's promise of indemnity in Heaven none would venture to discharge so heavy a responsibility.

ARTICLE XXXVII.

Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Title we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesi-

astical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

Notes.—The difficult question of Church and State, in other words, the due relation between the *civil* and *ecclesiastical* powers in a Christian commonwealth, is here treated.

Where the State is *not* Christian, all difficulty disappears. Such was the case in the age of the Apostles, and such continued to be the case for three centuries. The kingdom of Christ in those days shrank from any direct connexion with the kingdoms of this world. Obedience to the heathen government was enjoined indeed by the Apostles in all things in which it could be rendered without disobedience to God. But in all internal affairs the Church of Christ was to be self-governing; and St. Paul expressly rebukes the Christians for going to law one with another in the Civil Courts (1 Cor. vi. 4). Under the sanction of this verse there grew up the ecclesiastical courts; and the Bishops were regarded with enthusiastic loyalty.

Then came the accession of Constantine, and the civil government became for the first time professedly Christian. This seemed to the Christians a triumph of their religion, a fulfilment of the prophecy that the

kingdoms of the world should become the kingdoms of the Lord. The emperors, and, when the empire fell, the feudal kings who succeeded, found it needful to secure the favour of the priesthood ; and so the wealth and power of the Bishops and Clergy increased rapidly, most of all that of the Bishop of Rome. The Clergy used their influence to curb tyranny, protect the poor, and foster learning; but too often at the same time they became worldly and ambitious. The ecclesiastical courts were retained, and the Clergy claimed exemption from the civil courts. And from the ecclesiastical courts all over Western Christendom there lay an appeal to Rome. In the Northern States of Europe, this allegiance of the Clergy to the Roman Bishop became at last intolerable; and the really important point of the Reformation, considered politically, was the establishment of Queen Elizabeth's supremacy over all estates of men whether ecclesiastical or temporal. Thus the Pope's dominion over the Clergy was abolished. In the language of the Second Canon the King's majesty hath the same authority in causes ecclesiastical that the godly kings had among the Jews, and Christian emperors of the Primitive Church. The Article before us makes it plain that the Royal Supremacy confers not any of those powers which belong exclusively to the Church's priesthood, namely the ministering of God's Word and Sacraments or the ordination of those who so minister.

Thus the English Church at the Reformation endeavoured to restore those relations of Church and State which were established under Constantine. Should the civil government at any future time cease to be professedly Christian, it would be no less clearly the duty of the Church to return to that condition of

separation from the State which was her lot during the first three centuries.

The concluding clauses of the Article declare the lawfulness of capital punishment and of military service. In the Old Testament God's command to Noah was, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 6). In the New St. Paul writes of the magistrate, "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. xiii. 1–4).

As to war, for purposes of self-defence, or to put down moral evil by force, clearly so long as aggression and public wrong continue, war is necessary, and to be justified. Private revenge is forbidden in the New Testament, but serving in war at the command of one's sovereign is not forbidden.

ARTICLE XXXVIII.

Of Christian men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

In the early chapters of the Acts we read that the Christians "had all things in common, and sold their possessions and goods, and parted them to all men as every man had need" (ii. 44). What is here described

was an enthusiastic impulse of self-sacrifice. But there was no surrender of what the Article calls "the right and title of the same." If property had been abolished, there would have been no self-denial in their almsgiving.

The Anabaptists here alluded to were a fanatical sect of Communists in Germany in the sixteenth century.

ARTICLE XXXIX.

Of a Christian man's Oath.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James His Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

That vain and rash swearing is forbidden is clear from our Lord's language in Matt. v. 34, and St. James's Epistle, v. 12. The Jews seem to have used oaths on the most trifling occasions, deeming that the Third Commandment forbade perjury only.

That oaths are allowable in courts of justice seems clear from the fact that when the high-priest adjured our Blessed Lord by the living God our Lord accepted the oath. So St. Paul calls God to witness repeatedly

(Rom. ix. 1; 1 Cor. xv. 31; 2 Cor. i. 18, 23, etc.). If men were perfectly truthful oaths would not need to be administered; but while this solemn attestation of truth is required, an oath must not be refused by the Christian.

APPENDIX.

OCCASIONAL OFFICES.

APPENDIX.

Occasional Offices.

The Form of Solemnization of Matrimony.

THE institution of marriage may be said to date from man's creation. Our Lord's words (Matt. xix. 4–6) are very clear: "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Marriage is therefore of Divine institution, and the relation of man to wife is as much a *natural* relation as the relation between parent and child or brother and sister. Every civilized nation has recognized the sacredness of the relation; and has ordained laws for its regulation.

Both the Jewish law and the Roman law were careful to prevent incestuous (*i.e.* unnatural marriages) by defining the *degrees* of relationship within which marriages were forbidden; and were no less careful to guard the marriage vow from being lightly broken by laying down the conditions of Divorce.

The early Christians were mostly subjects of the Jewish or of the Roman Governments at the time of their

conversion. Their admission into the Christian Church did not discharge them from their civil obligations: they continued bound by the civil law of marriage.

But in two respects our Lord made the marriage law of His kingdom *stricter* than the Jewish law:—

He restored the primeval rule of *monogamy*, declaring that this was God's original intention.

He disallowed *divorce*, except on the single ground of the wife's adultery; and in that case our Lord's words, as interpreted by the Church, allow *separation* only,—not dissolution of the marriage bond.

St. Paul adds a third restriction,—a believer is not to marry an unbeliever (2 Cor. vi. 14).

When Christianity was *established* by Constantine, and subsequently by the several states into which the Roman Empire was divided, the *civil Governments* adopted for the most part both the marriage law and the marriage customs of the Church.

There is a tendency, in our day, to relax these requirements. But no civil Government can oblige a Christian to take advantage of such relaxations. Therefore it is as possible now as ever it was, for the Christian to be both a good Churchman and a good citizen in the matter of marriage,—recognizing and obeying the marriage law of the State so far as it goes, and recognizing and obeying the further restrictions which the Church may impose upon its members.

The Church regards marriage in a Registrar's Office as valid but irregular; those so married forfeit the Church's benediction.

The rules and customs of the Church in respect of marriage will be found in the Rubrics of the Office. And on the last page of the Prayer Book will be found "A Table of Kindred and Affinity," showing what

degrees of relationship (*kindred*) or of connexion (*affinity*) preclude marriage.

"Banns" are a proclamation of an intended marriage, to be made in the Church of the parish where the parties are residing. They must be published on three Sundays preceding the marriage: and if the parties reside in different parishes, the banns must be published in both parishes. Nor can the marriage be solemnized in any other parish, but only in one or other of the parishes in which the banns have been published. The necessity for the publication of banns may be superseded by obtaining a *licence* from the Bishop's Court.

When the day of marriage comes, the service must be between 8 o'clock and noon. Witnesses must be present. And all concerned should carefully read over the service before they come to the Church.

There are some things in it which may need explanation.

The Rubric directs that "the persons to be married shall come into *the body of the Church* with their friends and neighbours, and *there* standing together, the man on the right hand, and the woman on the left, the Priest" shall proceed with the earlier portion of the service. The "body of the Church" means that part of the Church which is not the chancel. This earlier portion of the service is read therefore usually at the chancel steps, commencing with the Exhortation.

We must notice what care is taken in this Exhortation to impress on all present the solemnity and sacredness of the marriage contract. It is being solemnized "in the sight of God" and "in the face of this congregation;" it is called "Holy Matrimony;" it was "instituted of God" before the Fall, "in the

time of man's innocency;" it is said by the Apostle (Eph. v. 32) to be a type of the mystical or sacramental union of Christ and His Church.

We must notice also the plain speaking of the Church in this matter. We may be thankful that the Church—speaking as in the name of the great God who made us—tells us plain truths, which it is well for all to hear, but which from shyness or false shame parents might find it difficult to explain to their children. Wedlock consecrates the children born to us; wedlock sanctifies the union of man and woman, which, were there no wedlock, would be deadly sin; wedlock gives the best possible security for that companionship, help, and comfort in after life which all desire.

Then follows a solemn appeal to the conscience of the two persons, that if they know of any matter making the marriage contrary to Divine or human Law, they shall declare it.

Then the mutual consent of both parties is declared by their own mouth: each vowing a vow of fidelity to the other.

The *betrothal* follows. Until 1661 the old-fashioned word "depart" was used—"till death us depart," meaning "till death separate us." In 1661 it was altered to "do part."

The phrase, "thereto I plight thee my troth," means "I pledge thee my fidelity that I will do so."

"With this ring I thee wed." The Jews, and perhaps the Romans, made use of a ring. Tertullian, in the third century, speaks of the husband placing the pledge of the nuptial ring on the finger of the Roman matron.

"With my body I thee worship." To worship here means simply to honour. (So in addressing magistrates

we still say, "Your worship," or "Your honour," indifferently. Compare also St. Luke xiv. 10.) The phrase means therefore a promise of gentle and honourable usage and treatment, defending her from all bodily harm so far as in him lies. "All the dignity that belongs to a wife shall be thine."

"With all my worldly goods I thee endow." Here the husband promises that the wife shall share with him in the use and enjoyment of whatever property he may have.

The joining of their hands by the priest, with our Lord's words, "those whom God hath joined together let no man put asunder," is, I believe, peculiar to our English Service. They declare very nobly the Church's faith that what she does in God's Name is done by God Himself.

After the Blessing, the marriage being now completed, all enter the chancel and move up to the altar, where the rest of the service of prayer and praise is said, with final words of exhortation. The omission of any formal conclusion of the Service is explained by the direction of the Rubric at the close, stating that "it is convenient"—that is, *it is fit and proper* (compare Rom. i. 28)—"that the new-married persons should receive the Holy Communion at the time of their Marriage, or at the first opportunity after their Marriage."

This latter portion of the Service is therefore intended to lead up to the Holy Communion. If the Holy Communion cannot be administered, it would seem to be proper that "One or more of the Collects" at the close of the Communion Service should be used, "concluding with the blessing" (see first Rubric at close of the Communion Service).

The Order for the Visitation of the Sick.

This Office is for the most part translated from the old Latin Office in use before the Reformation.

The Salutation on entering the sick man's house, the brief Litany that follows, the Lord's Prayer and versicles of Psalms and the very beautiful prayer, *Respicere Domine de cælo et vide et visita hunc famulum tuum*, are all ancient.

The Exhortation, founded on Heb. xii. 6–10, was introduced by the Reformers.

Following the order of the Baptismal vows, after this exhortation to *repentance* the Priest asks for a profession of *faith*, and then gives ghostly counsel as to the discharge of any *duties* that may be unfulfilled on the part of the sick man.

This done he leads him to think of the infinitely larger debt that he owes to God.

At this point opportunity is given to the sick person to make special confession to the Priest of any sin that troubles his conscience :—

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, if he humbly and heartily desire it."

On this confession and absolution Hooker's remarks are helpful (*E. P.*, vi. ch. iv. 16). If the offence be only between God and the man's conscience, then he commends Chrysostom's counsel in such case, "Disclose your conscience before God, unfold yourselves to Him, lay forth your wounds before Him, the best Physician that is, and desire of Him salve for

them." But "if peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted, and not delivered from anguish, mistrusting whether that we do be sufficient; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the Pastor must bind up those parts which, being bruised, are not able to be recured of themselves."

Further on (vi. ch. vi. 5) Hooker well explains the form of the Church's absolution which the Priest is authorized to pronounce. He explains that it is two-fold:—(1) it declares a pardon which God hath bestowed; (2) it effectually readmits the penitent to full communion with the Church.

Concerning right in sacred mysteries, as the Church has power to *bind* and *retain* us from them, so the Church has power, on our repentance, to restore to us our privileges, *remitting* all that is past.

And this power and authority the Church devolves upon her minister when he is ordained to the Priesthood.

We observe the act of the Priest is only a ministerial act; he does not absolve in his own name, but "in the Name of the Father, and of the Son, and of the Holy Ghost."

The Seventy-first Psalm is then recited, omitting the last five verses. And then follows the ancient *Antiphon*, which is interesting, not only as being the only Antiphon retained in our Prayer Book, but also as interpreting to us the deeper meaning of the Psalm. The Psalm is not only a prayer for help and a memorial of past mercies, such as the sick man may use in his own person, but it is also to be understood as spoken by the Messiah, bringing before the sick man

the example of Him who for our sake endured far greater sufferings, by His Cross and precious blood redeeming us.

Then follow two Benedictions concluding the Office.

Among the prayers which are appended to be used at the discretion of the Clergyman, there is one called a "Commendatory Prayer" to be used when death is evidently taking place.

This prayer has a special interest as disclosing to us the faith of the Church concerning what is called the *intermediate state*, that is, the state and condition of the soul between Death and Resurrection.

There are passages in Scripture which reveal to us very clearly that the faithful are, in their intermediate state, *with their Lord*. "This day shalt thou be with Me in Paradise," were Christ's words to the penitent robber on the cross: "To depart and be with Christ" was St. Paul's phrase when contemplating his own death as near approaching.

So in this prayer the Church has no hesitation in speaking of "the spirits of just men made perfect" —*i.e.* just men whose probation is now perfected or completed, see Heb. xii. 23—as *living with God* "after they are delivered from their earthly prisons," *i.e.* from their material bodies. The same belief is expressed even more fully, as we shall see, in the thanksgiving at the close of the Burial Service.

The Order for the Burial of the Dead.

The Early Church did wisely to mark her belief in the Resurrection of the Body, by discontinuing the Roman practice of *burning* the bodies of the dead, and ordaining that they should be solemnly and reverently *buried* in the earth in their integrity. Not that Christians supposed it to be of any real importance to the deceased as affecting the certainty of his resurrection, whether his body were burned or buried. For death and resurrection, as St. Paul carefully teaches us in 1 Cor. xv., are not like the burying of something in the ground to be dug up again at some future time; but rather like the sowing of a seed which will decay and die, that out of it may rise a new plant, the same though changed. But the Church thought, and most wisely, that the great doctrine of the Resurrection would be more firmly impressed on men's minds, if the dissolution of the body were reverently left to the gentle ministry of Nature, rather than suddenly accomplished by fire or other means. In a matter so full of mystery, the Christian would rather leave all in God's hands, as in the hands of a faithful Creator, who as He forms man from the seed in the womb, so can form man anew from the seed in the grave.

All through this deeply comforting Service we shall trace the Church's desire to quicken and confirm our confident expectation of the Resurrection of the Body.

The opening Scriptures, from St. John's Gospel and the Book of Job, proclaim it. And so does the third verse of that ancient Psalm ascribed to Moses, the ninetieth: "Thou turnest man to destruction; again

Thou sayest, Come again ye children of men." And yet more clearly, with abundant illustration both from the example of our Lord's resurrection and from the analogies of nature, in the lesson taken from the fifteenth chapter of First Corinthians, which should be read by the student with a good commentary.

Thus much of the Service is read usually in the Church. A procession is then formed to the grave; and while the necessary preparations are being made for lowering the body into its resting-place, an anthem is read or sung; consisting of two verses from Job xiv.—"Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay"—and an ancient dirge—"Mediâ vitâ in morte sumus"—composed, it is said, at the close of the ninth century by one *Notker*, a monk of St. Gall, to whom the Hymn "*Dies iræ*" is also attributed. "It is said to have been suggested to him by a circumstance similar to that which gave birth to a noble passage in Shakespeare (*King Lear*, iv. 6). As our English poet watched the samphire gatherers on the cliffs at Dover, so did Notker observe similar occupations elsewhere. And as he watched men at some 'dangerous trade,' he sang, 'In the midst of life we are in death,' moulding his awful hymn to that familiar form of the *Trisagion*, 'Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us,' which is found in the primitive Liturgies . . . . A version of it by Luther, 'Mitten wir im Leben sind,' is still very popular in Germany as a hymn. When sung to such strains as befit the beauty of the words, this Anthem has a solemn magnificence, and at the same time a wailing prayerfulness,

which makes it unsurpassably impressive."[1] (Blunt's *Annotated Prayer Book.*)

After the Anthem follow words of Commendation, spoken by the Priest, and founded on passages of Scripture: "Dust thou art and unto dust shalt thou return" (Gen. iii. 19). "We look for our Saviour, the Lord Jesus Christ, who shall change our vile body" (the body of our humiliation), "that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21).

While these words are being recited "earth shall be cast upon the body by some standing by." This striking ceremony is older even than Christianity.

Another Anthem is then said or sung, taken from Rev. xiv. 13.

These words of Holy Scripture carry with them deepest comfort, assuring us that during the inter-

[1] The original Latin is even more beautiful than our abbreviated version.

"Mediâ vitâ in morte sumus:
Quem quærimus adjutorem nisi Te, Domine,
Qui pro peccatis nostris juste irascaris?
Sancte Deus, Sancte Fortis, Sancte et misericors Salvator:
Amaræ morti ne tradas nos!

"Ne projicias nos in tempore senectutis:
Cum defecerit virtus nostra, ne derelinquas nos, Domine.
Sancte Deus, Sancte Fortis, Sancte et misericors Salvator:
Amaræ morti ne tradas nos!

"Noli claudere aures tuas ad preces nostras.
Sancte Fortis, Sancte et misericors Salvator:
Amaræ morti ne tradas nos!

"Qui cognoscis occulta cordis, parce peccatis nostris.
Sancte et misericors Salvator:
Amaræ morti ne tradas nos!"

mediate state the souls of the faithful are in a condition of *blessedness* and of *rest.* Although this condition fall far short of the more perfect bliss awaiting them after the Resurrection, still it is a condition of restful happy expectation, very different from those purgatorial fires which the Roman Church teaches even her faithful children to expect (See note on Art. xxii). This same anthem teaches us also how we are to understand the expressions of confident hopefulness in the preceding *Commendation:*—"In sure and certain hope of the Resurrection to eternal life." To whom are these words applicable? Clearly to those, and to those only, to whom the words that follow are applicable, "Blessed are the Dead who die in the Lord." The Church must not be understood to declare them applicable to every one at whose burial this service is used. But at every Christian burial the Church proclaims her sure and certain hope of the Resurrection to eternal life, and of the blessedness meanwhile (in the intermediate state) of all *who die in the Lord.* As to the question whether he whose body is being laid to rest belonged to this number, the Church affirms nothing. It is not for the Church to judge her departed members. This should be carefully explained by the Clergy, as opportunity may offer, in their sermons, or even, if there be sufficient reason for so doing, in an address at the grave side.

The Church's doctrine of *the intermediate state* has been already noticed. In the very beautiful prayer and thanksgiving which follows the Lord's Prayer, it is again declared: "With God do live the spirits of them that depart hence in the Lord;" and with God "the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity."

The doctrine is clear. The prayer is not speaking of *Heaven;* Heaven is not opened to the faithful until after their Resurrection at the Last Day,—when, as the next prayer affirms, the faithful have their perfect consummation and bliss *in body* as well as in soul. But the prayer is speaking of their intermediate state between Death and Resurrection; and the Church affirms that during this interval the *spirits* or *souls* of the faithful are with God, and in joy and felicity. Our Lord upon the Cross spoke of this intermediate state under the term *Paradise* (Luke xxiii. 43); and the Church has adopted the word as conveniently marking the distinction between this *intermediate state* and *Heaven*, which cannot be opened to any until the Second Advent. On this subject Bishop Bull has, perhaps, said all that can be said in his two well-known sermons on the State of the Soul after Death.

For our present purpose, it is important to observe once more that what is affirmed in this prayer under our consideration is strictly and carefully limited to those that depart hence in the Lord," and to "the faithful."

It is true that in what follows the Church speaks directly and pointedly of the particular person whose probation has just closed, and whose body is being committed to the earth. But notice how guarded her language is. She bids us give God thanks that He hath delivered this our brother *out of the miseries of this sinful world.*

This at any rate we can do most sincerely without implying any judgment. If he were a faithful member of the Church, making progress in his Christian course, then we may well be thankful that he is removed to a state in which his progress in sanctification

may be continued. If he were an unfaithful member of the Church, separating himself more and more from God every year he lived in the miseries of this sinful world, then we may indeed be thankful that death has arrested his downward progress.

Bishop Bull finds in Scripture good grounds for believing that there will be different degrees as of bliss so of misery hereafter. If death does not stay further progress in holiness, but does certainly arrest a downward course of sin (Rom. vi. 7), then *in either case* we may very sincerely thank God that He hath "delivered this our brother out of the miseries of this sinful world."

Deeply valuing these clear and explicit declarations of the Church's faith, and being most unwilling that, to meet a few rare cases of difficulty, the elevated tone of this Service should be lowered, I have done my best to show that even in these exceptional cases every phrase of the service *so far* may be justified and may be sincerely used.

But in the last "Collect" we come to a phrase which does and may well occasion difficulty when the service is being used at the grave of one who, though not excommunicated, has led a notoriously sinful life.

We pray "That, when we shall depart this life, we may rest in Christ, *as our hope is this our brother doth*."

There may be cases where the expression of this hope would inevitably tend to lower the standard of the survivors, and send them away saying, "Well, if there is hope for *him*, then there is hope for *me*,"—so hardening them in impenitence. What is a conscientious Clergyman to do in such case?

First I would suggest that it is by no means clear that

the "Collect" forms a necessary part of the Service. It was originally composed for use before the Epistle and Gospel of the Communion Service, when the Holy Communion was celebrated at funerals, and was printed here for convenience, headed "Collect" to mark its purpose. It may be supposed, therefore, to belong to the Communion Service rather than to the Burial Service. And when the Holy Communion is not celebrated, it would seem that its omission might possibly be justified.

If, however, the Bishop, to whom reference should always be made in matters diversely taken, were unwilling to allow its omission without leave of the relatives, then the Clergyman might go to the relatives of the deceased and represent his difficulty, and, if possible, obtain their consent to the omission. With their consent any omission approved by the Bishop may be made in the Service, under the recent "Burial Laws Amendment Act" (1880).

In all but a few extreme cases, however, we may well rejoice to use this most affecting, most comforting, Service, from beginning to end. It is wonderful how our Prayer Book, in all its parts, seems to adapt itself to the spiritual needs of those who use it. While it comforts the mourner and cheers the desponding, it will be found also to chasten the over-confident, and awaken the conscience of the impenitent. A few very serious words of explanation would in almost all cases obviate any possibility of the Service being misunderstood by the bystanders.

The Thanksgiving of Women after Child-birth, commonly called the Churching of Women.

This Service is an ancient one, and supplies that opportunity for publicly acknowledging God's mercy which every mother desires who has not stifled her natural feelings. It is not only a fitting acknowledgment on her part that "Children are an heritage and gift that cometh of the Lord," but also it is the form by which the Church re-admits her to Church privileges after temporary estrangement. Hence the rubric. "It is convenient (*i.e.*, fit and proper) that she receive the Holy Communion," implying that she should not seek admission to the Holy Communion until she have publicly returned thanks for her safe delivery.

A Commination Service.

This is explained to be "a denouncing of God's anger and judgments against sinners, with certain prayers, to be used on the first day of Lent, and at other times as the Ordinary shall appoint."

The service consists of two portions, of which the first, the Homily, dates from the Reformation, 1549, while the latter, from the *miserere* Psalm to the end, is very ancient.

The Homily begins with an expression of a wish that the ancient Church discipline whereby notorious sinners were "put to open penance" might be restored. St. Basil and others describe this discipline. For some time they were forbidden to enter the Church; the Bishop met them in the Porch, and cast ashes on

their head, and repelled them from coming further ; they were called *mourners*. Then they were allowed to enter the Church to listen to the reading of Scripture and Homilies, and were called *hearers*. After a while they were permitted to join in the prayers and were called *kneelers*. In the last stage they were allowed to stand among the faithful and were called *bystanders*, being allowed to join in all the offices of the Church except Holy Communion, to which they were not admitted until all the four stages of penance (occupying many years) were completed.

The Prayer Book recommends, that, pending the restoration of some such discipline, God's displeasure be formally denounced on open sinners unless they repent, on the first day of Lent.

A foolish objection is sometimes taken to the several clauses commencing, "Cursed is he . . . . ," as though we were imprecating curses. We are doing nothing of the kind, but simply reciting certain Scriptures which declare that sinners of severa kinds are accursed, *i.e.*, are shut out from God's mercy, if they do not repent,—a most necessary warning for us all. The address that follows, awakening and alarming the impenitent, comforting and encouraging the contrite, by carefully selected passages of Scripture, is most affecting. It may well prepare our hearts to join with all sincerity in the ancient penitential service which follows, to be said by all upon their knees.

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